BOOK 1

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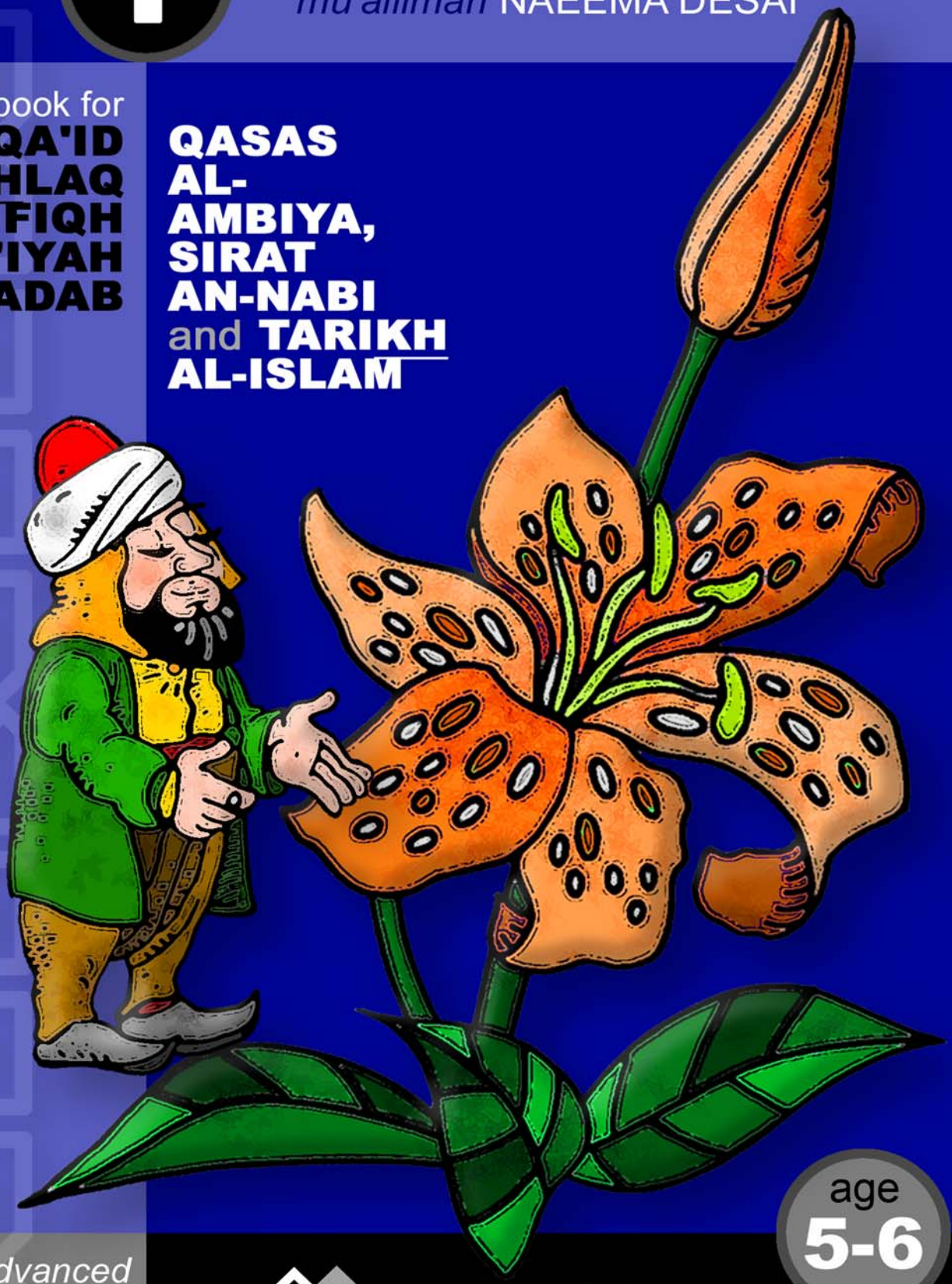
mu'allimah NAEEMA DESAI

a textbook for
'AQA'ID
AKHLAQ
FIQH
AD'IYAH
wa ADAB

QASAS AL-AMBIYA,
SIRAT AN-NABI
and **TARIKH AL-ISLAM**



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an advanced islamic studies program to be enjoyed by both child & parent

my faith ...ISLAM

my faith ...ISLAM

Mawlana Feizel Chothia
Mu'allimah Naeema Desai

A TEXTBOOK FOR

'AQA'ID
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GRADE 1

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GRADE 1

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preface

The preservation of the religious and moral heritage of Muslims is important as well as complex. To impart Islamic education to children and to enable them to grow as Muslims in modern society offers a great challenge to us. A fundamentally important facet in this context is Islamic didactic material. It gives me pleasure to say that the book 'MY FAITH, ISLAM' represents a positive attempt to address this challenge.

For a long time, the need has been felt for an augmentation of the current Islamic studies programs. An innitiative was undertaken to address this need. The outcome is 'MY FAITH, ISLAM'. It is a comprehensive set of textbooks on Islamic Studies embracing the full school career of Muslim children. The books have been specially graded to enable children from grade one through to grade twelve to relate to the text in a manner that suits their particular academic level.

This text is designed to be both practical and interesting. I hope that the users will find the variety of topics, exercises and extracts do, in fact, fulfil that aim. An effort has been made to present the matter in a methodical and readable manner and all major Islamic topics pertinent to Muslim children have been included. The text has been presented in lesson format and I have used language which is simple and a style which is appealing to young minds. I have attempted to narrate the facts in such a way that there is a moral lesson for the learners in each section and through every lesson I attempt to motivate the learner to imbibe the spirit of Islam and transform it into practical living.

Although care has been taken to cover aspects as thoroughly as possible, constructive and clear criticism would be appreciated to improve the material. In the preparation of these books consideration was given to the limited time teachers have in preparing lessons. However, teachers should still make use of any extra material they have appropriate to the standard and lesson.

I do not claim this material to be the best, but it is the product of very sincere and laborious efforts. How far I have succeeded in my attempt is for the users to judge.

Books do provide a basis for education and it is the teachers who make them really useful and meaningful. Books on their own can do no miracle for young people unless they are properly geared to use them. I hope the Islamic teachers will remain conscious of this.

Although my aim has primarily been to fascilitate the instruction of teachers and the assimilation of children I hope it will benefit parents too. I will deem my efforts well rewarded if it inspires young Muslims to under stand and practice Islam passionately.

May Allah accept my humble effort and make it a source of my salvation in the Hereafter. *Amin*.

Mawlana Feizel Chothia
Ramadan 1426 AH / October 2005 CE

acknowledgements

"*Whoesoever is not grateful to people is not grateful to Allah*."

I wish to express my heartfelt gratitude in appreciation of the enthusiasm, sincerity and dedication to Islamic re-awakening of brother Muhammad Doola without who's support this treatise could not have been accomplished. Special thanks to brother Muhammad Amod who provided invaluable technical assistance in the production of this work. Their love of Faith is most heartening and inspirational indeed. May Allah, the Exalted, grant them all the best of this world and the hereafter.

I would be failing in my duty if I did not display my gratitude to my mentors, *Mawlana* Hasan Docrat a truly outstanding and erudite scholar of Islam, who very kindly proof-read the work.

I owe a special debt of gratitude to my wife, *Mu'allimah* Naeema Desai Chothia, without whose assistance, support, encouragement and patience this work would not have been Possible.

Finally, let me add that if this work stimulates a more assertive and active interest in Islamic faith and doctrine amongst young Muslims, I will consider the effort to have been amply rewarded.

Mawlana Feizel Chothia

***Mawlana* Feizel Chothia** has devoted his life to the cause of Islam. Born in Johannesburg, South Africa in 1970 he was educated at the *Madrasah Arabiyah Islamiyah* (*Dar Al-Ulum* Azaadville) institute of traditional Islamic sciences, one of the most well known institutions of Islamic learning in South Africa. He studied under the guidance of the eminent Islamic scholar and *Shaykh ul-Hadith* (Specialist in Prophetic Tradition), *Mawlana* Fazlur Rahman Azmi and *Mawlana* Hasan Docrat, author of the popular work on Arabic syntax, 'A Simplified Arabic Grammar' and Syllabus Co-ordinatorof *Madrasah Arabiyah Islamiyah*. He has also acquired a post graduate degree in Islamic Studies under the guidance of the distinguished academic, Prof. Abdur Rahman I. Doi. He has specialist training in Islamic jurisprudence, primarily the Hanafi School of Law, and his approach is rooted in a traditional, normative stance. *Mawlana* Feizel has traveled widely in the cause of Islam, visiting Arabia, Palestine, South East Asia, Turkey and England as well as living both in South Africa and Australia where he served as Imam in numerous *Masjids* and was actively engaged in Islamic propagation, teaching and administration, and developing curricula and materials for Islamic elementary and afternoon schools (ie. *Madaris* - primary and secondary Islamic seminaries). Apart from his formal training and experience, his development as an Islamic scholar within the Western milieu and his intimacy with Western culture and its institutions has served him well in assessing and positively engaging the challenges it poses to Muslims and the Islamic Faith. He currently lives in Perth where he is associated with a number of innovative projects in the field of Islamic education and literature.

***Mu'allimah* Naeema Desai Chothia** is a South African born graduate of *Madrasah Tarbiyat ul-Banat*, a popular tertiary Islamic institute near Johannesburg. She has, in the course of her academic endeavors, also acquired a diploma in the Montessori method of nursery and pre-school education. She has experience in teaching in primary, secondary and tertiary Islamic seminaries (ie.*Madrasah's* and *Dar ul-'Ulum's*) and Nursery and Pre-schools, as well as conducting teenage and adult Islamic educational programs for women and new convert Muslims, both in South Africa and Australia. *Mu'allimah* Naeema Desai is a qualified Islamic Studies directress with twelve years of experience as not only a teacher but also as principal of Islamic primary seminaries. She currently lives in Perth, Australia.

introduction

T P

The first and most crucial obligation upon a Muslim is to acquire knowledge. This is so because correct knowledge must come before correct action. The opposite is also true: that partial or false knowledge could, and does, lead to wrong or disastrous conduct. It is impossible for a Muslim to live according to the requirements of Islam and at the same time live in a state of ignorance and barbarity.

Our attitude, as Muslims, to knowledge is an important part of our worldview. How well we understand and fulfil our role as human beings will depend on the type of knowledge we acquire, the sources we depend on and the ways in which we gain knowledge, and the purposes for which we use our knowledge.

Knowledge is connected in Islam with worship. The acquiring of knowledge is worship, reading the *Qur'an* and pondering upon it is worship, travelling to gain knowledge is worship. The practice of knowledge is connected with ethics and morality - with promoting virtue and combatting vice, enjoining right and forbidding wrong.

Knowledge is to be pursued and practiced with modesty and humility and leads to beauty and dignity, freedom and justice. The main purpose of acquiring knowledge is to bring us closer to Allah. It is not simply for the gratification of the mind or the senses. It is not knowledge for its own sake or science for its own sake. Knowledge accordingly must be linked with values and goals.

One of the purpose of acquiring knowledge is to gain the good of this world, not to destroy it through wastage, arrogance and shamelessness in the reckless pursuit of higher standards of material comfort. Another purpose of knowledge is to spread freedom and dignity, truth and justice. It is not to gain power and dominance for its own sake.
The *Qur'an* is our most important link with reality. A Muslim must therefore acquire a knowledge of the *Qur'an* and its essential guidance. A Muslim needs to have a knowledge of the *Sunnah* of the Sacred Prophet Muhammad [s]. This is because his *Sunnah* is the practical method or path for implementing Islam. The *Sunnah* includes what the noble Prophet [s] said, what he did and what he agreed to. From the *Qur'an* and the *Sunnah* a Muslim needs to have a knowledge of the *Shari'ah* or the Islamic Moral and Legal System which regulates man's actions. A Muslim needs to know the purposes of the *Shari'ah* and how it categorises life's transactions, that is, what is lawful (*halal)* and what is unlawful (*haram*) and the principles and values that govern each.

Islamic knowledge is the only authentic way to come nearer and closer to the Creator. It informs us of Him, of His attributes, of how He rules over the cosmos and history, of how He relates Himself to us, and how we should relate to Him, to ourselves and to our fellowmen, and to every other being.

It is also important to remember that the search for knowledge is a life-long process and does not end with the receiving of a certificate.

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ABBREVIATIONS

T - An activity that must be conducted by the teacher.

C - An activity or exercise that must be completed by the child.

P - An activity or exercise that requires the assistance or participation of the parent.

As a mark of reverence, Muslims are required to invoke the benedictions of Allah upon the Noble Prophets and angels whenever their names are mentioned. Prayers are also invoked upon the Family and Companions of the Prophet [s] as well as the pious predecessors of Islam.

[s] - *sallallahu 'alayhi wa sallam* : May the Peace and Blessings of Allah be upon him.
[a] - *alayhis-salam* : On whom be peace.
[r] - *radiy-allahu anhu / anha* : May Alla be pleased with him / her
[rh] - *rahmat-ullahi alayhi / ha* : May Allah shower His Mercy upon him / her

‘AQA’ID beliefs

بسم الله الرحمن الرحيم

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The Maker and Sustainer of the world , the Creator of and Provider of man, the Active Force and Effective Power in nature are all one and the same, and that is Allah (ie.God in Arabic). The Supreme Master of the whole world and the Creator of everything is Allah. Because of His absolute Greatness and transcendance and Him being so very different from other beings, man can know Him only through reflection and meditation. He exists at all times, and His great power is in action everywhere in the world. Belief in AllahHis great power alone is the only way to true knowledge and spiritual insight, the right path to good behavior and sound morals, and the surest guide to happiness and prosperity. Once man believes that Allah exists he must know His attributes and names. Generally speaking every perfection and absolute goodness belong to Him, and no defect or wrong applies to Him. In specific terms,one should know and believe that Allah is only One, having no partner or son, He is the Merciful and the Compassionate, the Creator, the Knowing and Aware, the Loving and the Provider, the Generous and the Benevolent, the Forgiving and Appreciative, the Protector and the Judge

Allah is High and Supreme, but He is ever near to the pious and thoughtful. He answers their prayers and helps them. He loves the people who love Him and forgives their sins. He bestows upon them peace and happiness, knowledge and success, life and protection. He welcomes all those who want to be at peace with Him and never rejects any of them. He teaches man to be good, to do the right and to keep away from the wrong. Because He is so Good and Loving, He recommends and accepts only the good and right things. The door of His mercy is always open to any who sincerely seek His support and" protection.

The Love of Allah for His creatures is immense and beyond human imagination. We cannot measure or count His favors. He creates us and takes good care of us, not only from the time of our birth, but even before that, and long after death too. He makes us in the best form of creation and gives us all the senses and faculties that we need for our growth. He helps us when we cannot help ourselves, and provides for us and for our dependents. He creates in man the mind to understand, the soul and conscience to be good and righteous, the feelings and sentiments to be kind and humane.

By His mercy we gain true knowledge and see the real light.

He creates things that are of service to us in this life, and gives man dignity and intelligence, honor and respect, because man is the best of all created things and is Allah's viceroy on earth. The mercy of Allah gives us hope and peace, courage and confidence. It enables us to remedy our griefs and sorrows, to overcome our difficulties and obtain success and happiness. Indeed, the mercy of Allah relieves the distressed, cheers the afflicted, consoles the sick, strengthens the desperate, and comforts the needy. In short, the mercy of Allah is active everywhere all the time in every aspect of our lives. Some people may fail to recognize it only because they take it for granted. But it is real and we can feel it with our hearts and appreciate it with our minds.

In return for all these great favors and kindness Allah does not need anything from us, because He is the Self-Sufficient and the Independent. He does not ask us to pay Him back, for we cannot reward Him or reciprocate His immeasurable favors and mercy. What He commands us to do, however, is only to be good, to be thankful and appreciative, to follow His recommendations and enforce His Law, to be the proper manifestation of His goodness and excellent attributes, to be His honest agents and true representatives on earth.

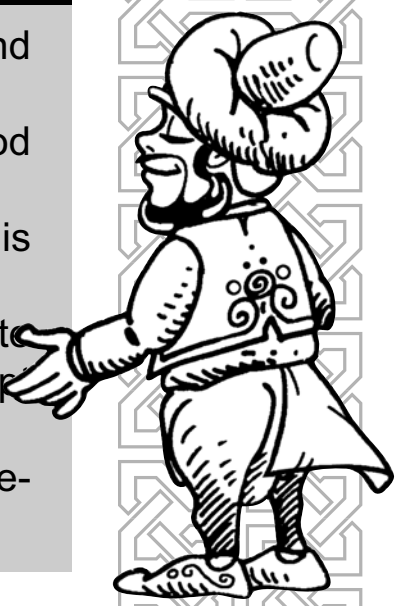
He does not wish to enslave us, because He is the One Who grants us dignity and honor. He does not wish to subjugate us, because He is the One Who emancipates us from fear and superstitions. He does not desire to humiliate us because He is the One Who creates us and exalts our ranks above all other beings. So whatever rules and prescriptions He passes unto us are designed for our own benefit and good. They are meant to help us to enjoy our lives with one another in peace and kindness, in brotherhood and cooperation. They are destined to make us attain His most pleasant company and adopt the surest approach to eternal happiness.

There are various ways to know Allah, and there are many things to tell about Him. The great wonders and impressive marvels of the world are like open books in which we can read about Allah. Besides, Allah Himself comes to our aid through the many Messengers and revelations He has sent down to man. These Messengers and revelations tell us everything we need to know about Allah. So by reflecting on nature, by hearing the words of the messengers, and by reading the divine revelations we can gain the most convincing knowledge about Allah and find the Straight Path to Him.

lesson 1

OUTCOME OBJECTIVES T P

- learn that Allah is one having no partners, Eternal and Absolute
- understand that had there been more than one god there would have been chaos
- recognise that remembering Allah by declaring His Oneness is a great form of worship
- realise that the best way to remember Allah is to recite the words '*La ilaha illallah*' - 'There is no god except Allah'
- appreciate that just as Allah is greater than all His creation, so too is His holy name and His holy words



LESSON OVERVIEW T P

BY THE END OF THIS LESSON THE CHILD WILL HAVE HAD AN OPPORTUNITY TO :

- listen to an extract being read out by the teacher introducing the essence & fundamental attributes of Allah
- rewrite a key sentence
- colour-in Arabic words and sentences for enjoyment
- complete a series of sentences using a list of words
- learn a new *Ayah* and a new *Hadith*
- identify the the words that correctly describe Allah
- colour-in the word '*Ahad*' and 'one'
- discuss an important point
- solve a maze puzzle for enjoyment
- learn a poem
- read a short story describing the excellence of the Holy Name of Allah
- identify the specific teachings being conveyed through the story
- complete a picture puzzle for enjoyment

LESSON 1

Allah

THE ONE

Vocabulary

partner
eternal
independant
worship
believe

Read and explain the following. T

Allah is one.
Allah has no partners.
Allah has no parents.
Allah has no children.
There is none like Him.
There is no god except Allah.

Allah is eternal.
Allah is independant.
Allah is in no need of us.
We are in need of Allah.
We worship Allah.
We believe in Allah.

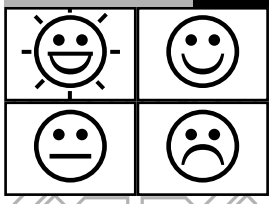
Rewrite the words and copy the sentence. C P

There	There	.....
is	is	.....
no	no	.....
god	god	.....
except	except	.....
Allah	Allah	.....

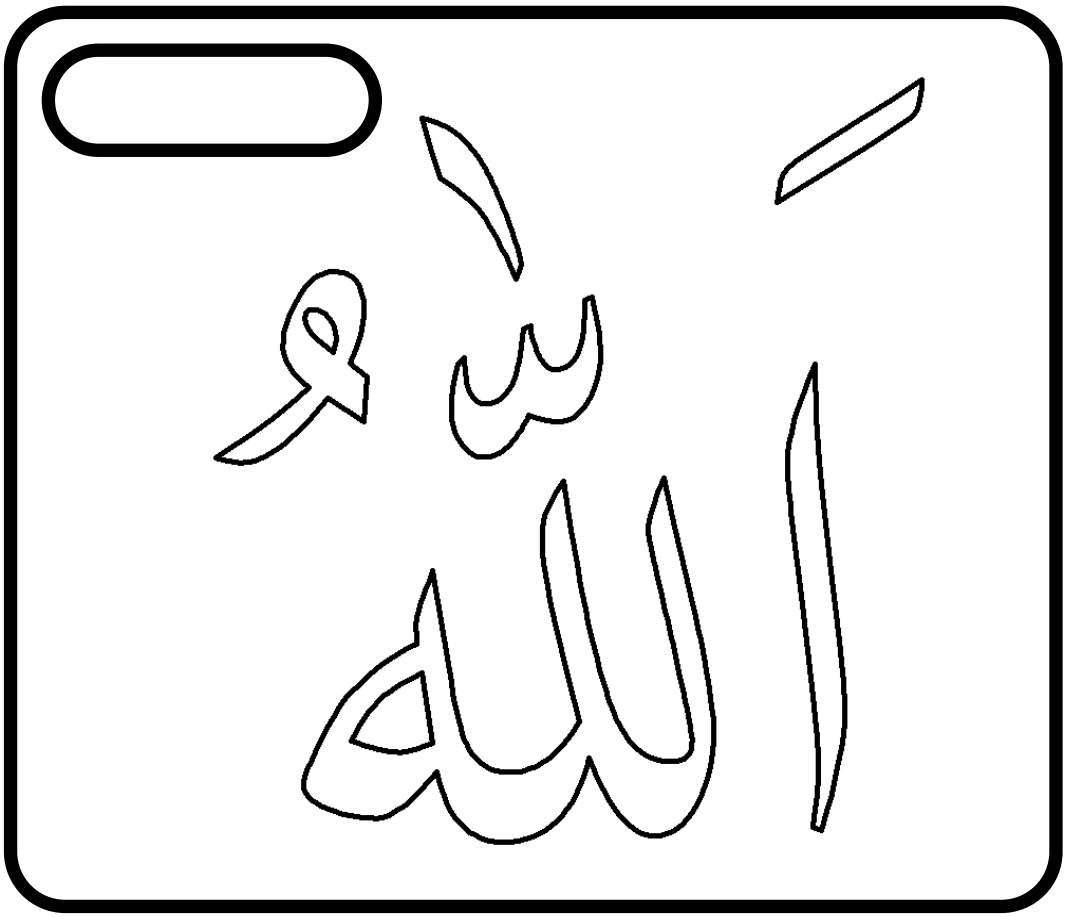
There is no god except Allah.

.....

Comments T



Can you read the word below ? Do you know what it means ? Write your answer in the space provided and colour-in the word. **C**



Complete the sentences using the list below. **C P**

Allah	us	god	Him	partners	one	worship	need

Allah is .....
Allah has no .....
Allah is in no need of .....
We are in ..... of Allah.
We ..... Allah.
There is no ..... but Allah.
There is none like ..... .

Qur'an

Allah ﷻ has declared:

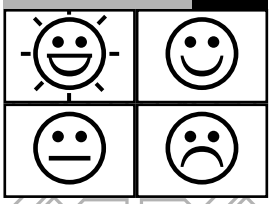
"Say: He is Allah, the One and Only. Allah, the Eternal and Absolute. He has no children nor was he born. And there is none like Him."

Hadith

Our beloved Prophet Muhammad ﷺ said:

"Whoever sincerely declares that there is no god except Allah will surely enter paradise."

Comments **T**



Colour-in the ovals that correctly describe Allah in green & those that do not in red. **C P**

one

has a son

has no parents

is an idol

needs us

eternal

independant

like us

has a wife

perfect

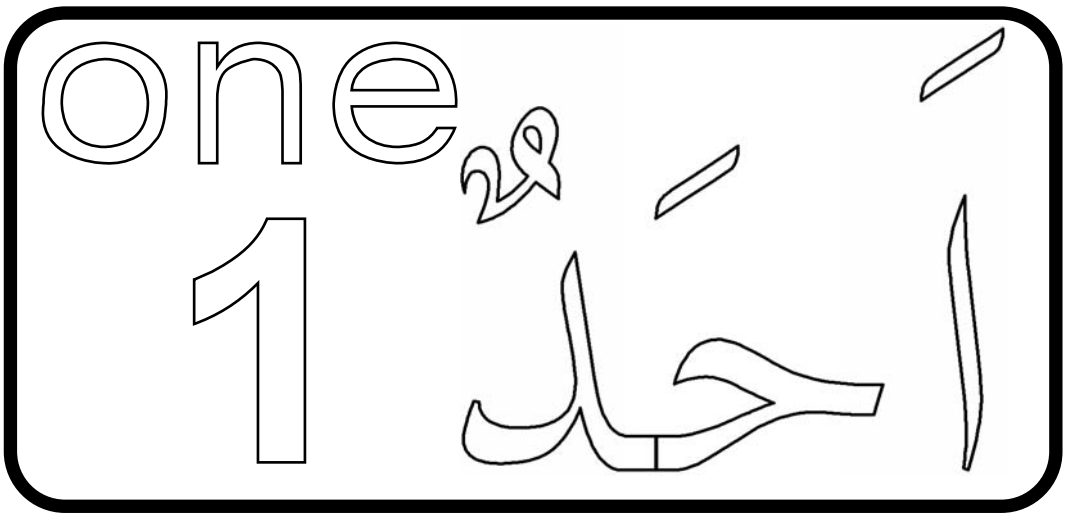
three

was born

dies

is not a man

Colour-in the word '*Ahad*' which means 'One'. **C**



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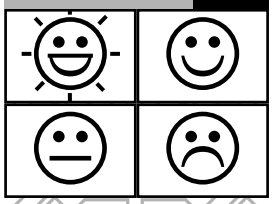


How do we know that Allah is One ?

- Allah has revealed in the holy Qur'an that He is one. This is the surest way of knowing.
- All Prophets have taught that Allah is one.
- Allah is All-Powerful. He needs no helpers nor any partners. Only the weak need partners.
- Allah has created all of creation in perfect order and harmony. Had there been more than one God, there would be chaos in the universe.
- A class has one teacher. A car has one driver. A country has one leader. If there were two, there would be chaos.
- There is no such chaos in creation and so we know that there is only one Allah.

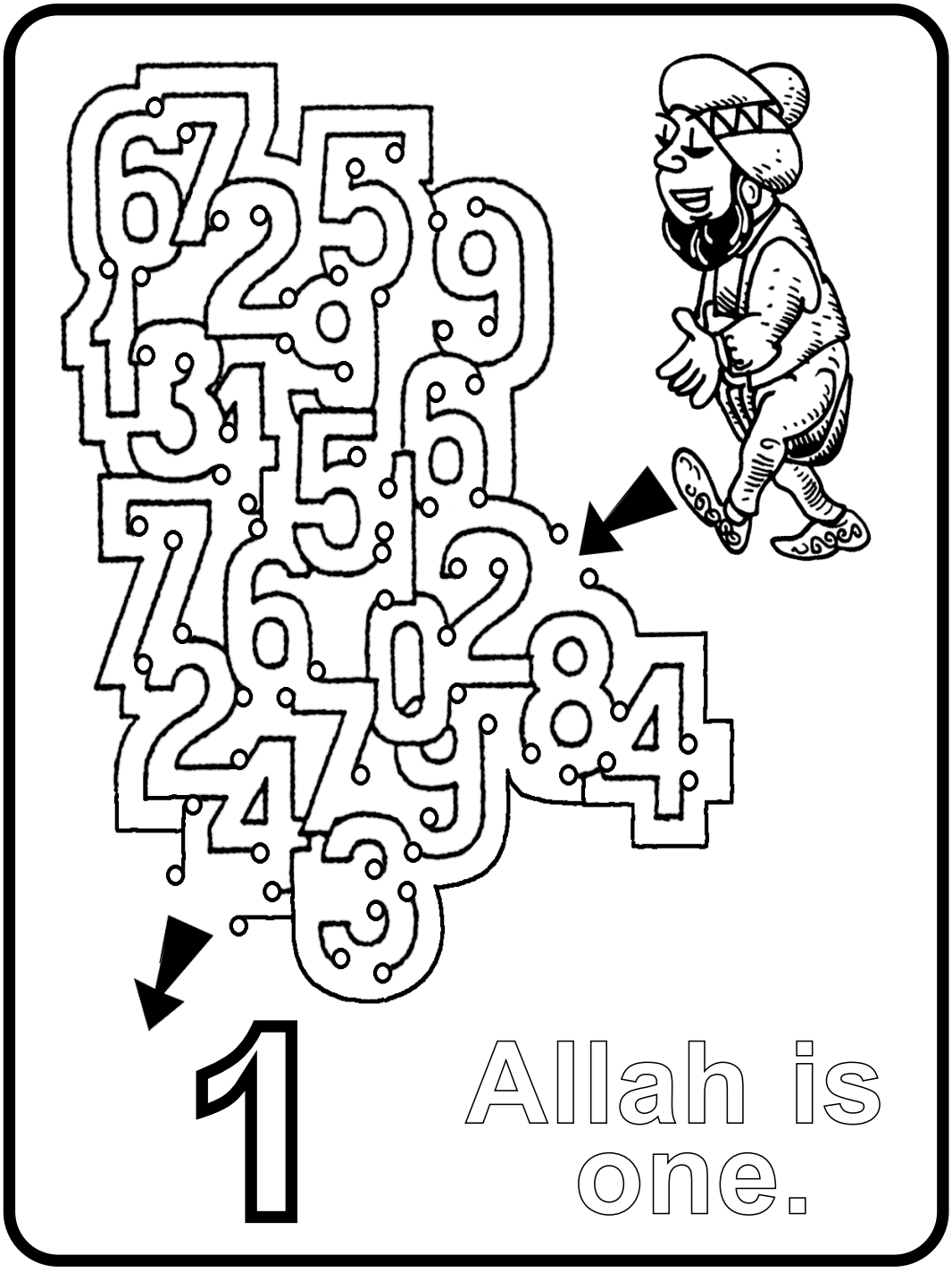
"If there were, in the heavens and the earth, other gods besides Allah, there would have been confusion in both."
[*Al-Anbiya'*, 22]

C P

Many people are confused about Allah. Some think that Allah is two and some say that He is three. Some even believe that everything is Allah.

A Muslim is never confused and easily finds his way out of the maze of confusion so many others are in.

Take a pencil and draw a line along the correct path to lead us to the Oneness of Allah. Thereafter colour-in the picture.



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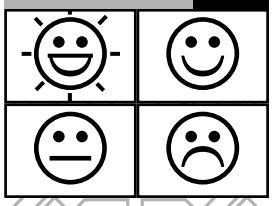


Recite the poem and explain.

Declare the Oneness of Allah,
"*La-ilaha illallah*"
Allah is one and can't be three,
The truth is simple as can be.

He's the source of everything,
And doesn't need a single thing,
He wasn't born and will not die,
And that is surely not a lie.

Muhammad-*ur-Rasulullah*,
The final Prophet of Allah,
Peace and blessings on him too,
Who came to show us what to do.

Allah chose him for mankind,
No one greater will we find,
And his *Sunnah* is our guide,
By his ways we should abide.

Those who believe in Allah now,
Must accept this simple vow,
"*La-ilaha illallah*
Muhammad-ur-Rasulullah",

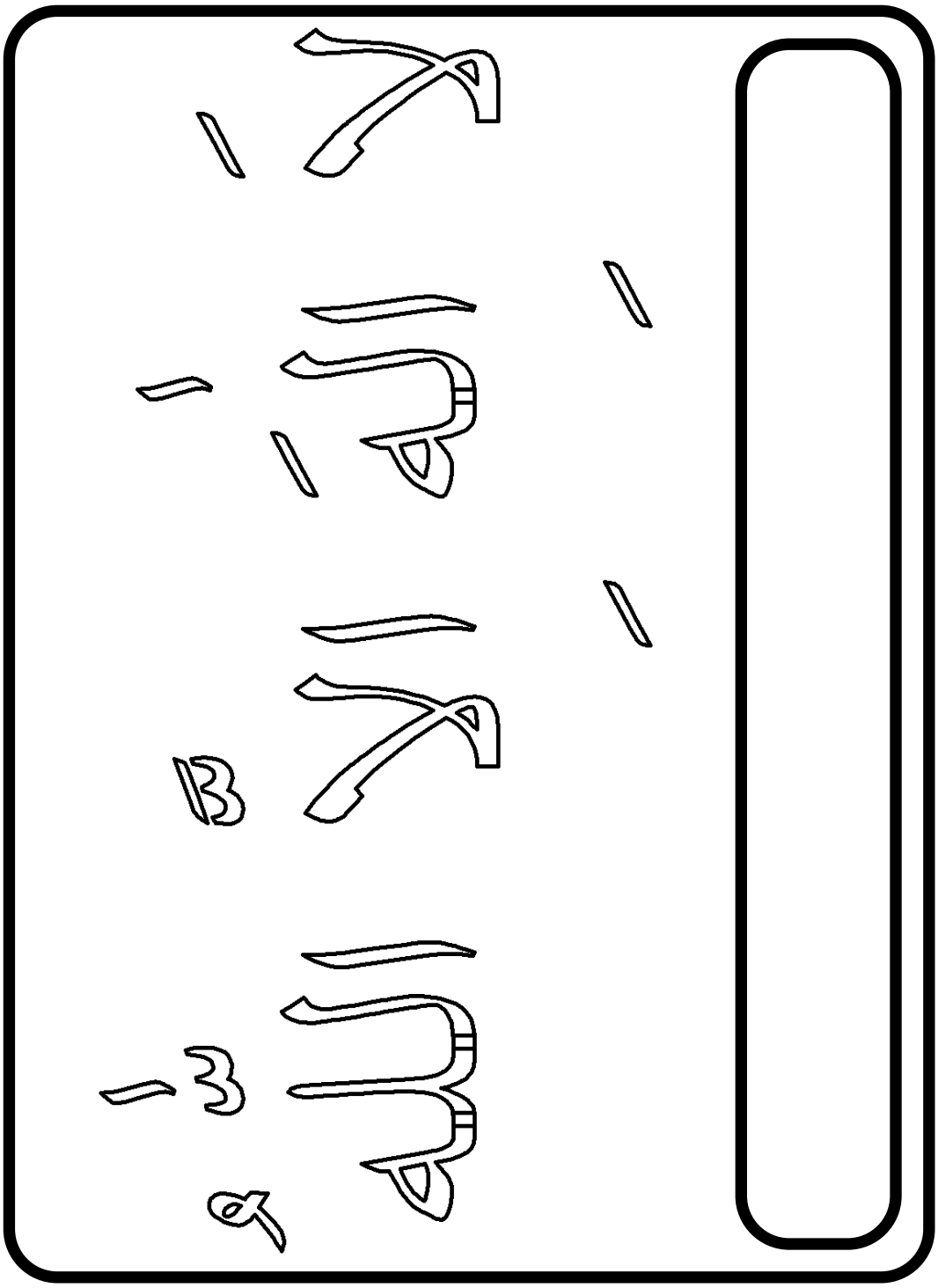
This *Shahadah* is a sacred creed,
Live by it and you'll succeed,
And be a witness to the truth,
Though you may be but a youth.

Vocabulary

declare
oneness
source
final
peace
blessings
Sunnah
guide
abide
vow
sacred
creed
succeed
winess
youth

C

Can you read the sentence below ? Do you know what it means ? Write your answer in the space provided and colour it in too.



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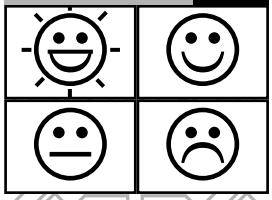


T

Read the story below and find suitable one word meanings for the words in the vocabulary list.

The Holy Prophet Muhammad [s]

once said to his Companions [r]:
One day Prophet Musa [a] prayed to Almighty Allah to teach him some form of *dhikr* for his remembrance. Allah commanded him to recite, "*La-ilaha illallah (There is no god but Allah)!*"

Musa [a] said, "*O my Lord! but this dhikr is recited by all of creation.*" Again came the reply, "*Recite 'La-ilaha illallah!' "*

Musa [a] asked once more "*My Sustainer, I want something special, meant for me alone.*"

Almighty Allah said, " *O Musa! If the seven heavens and the seven earths were placed in one pan of a scale, and the words 'La-ilaha illal-lah' (There is no god but Allah) in the other, these words would out-weigh the heavens and earths together.*"

P C

Vocabulary

companion

dhikr

remember-ance

command

Lord

creation

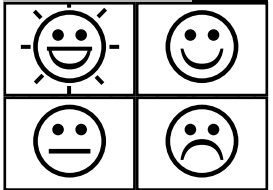
recite

Sustainer

scale

outweigh

Comments **T**



From this story we have learnt : T

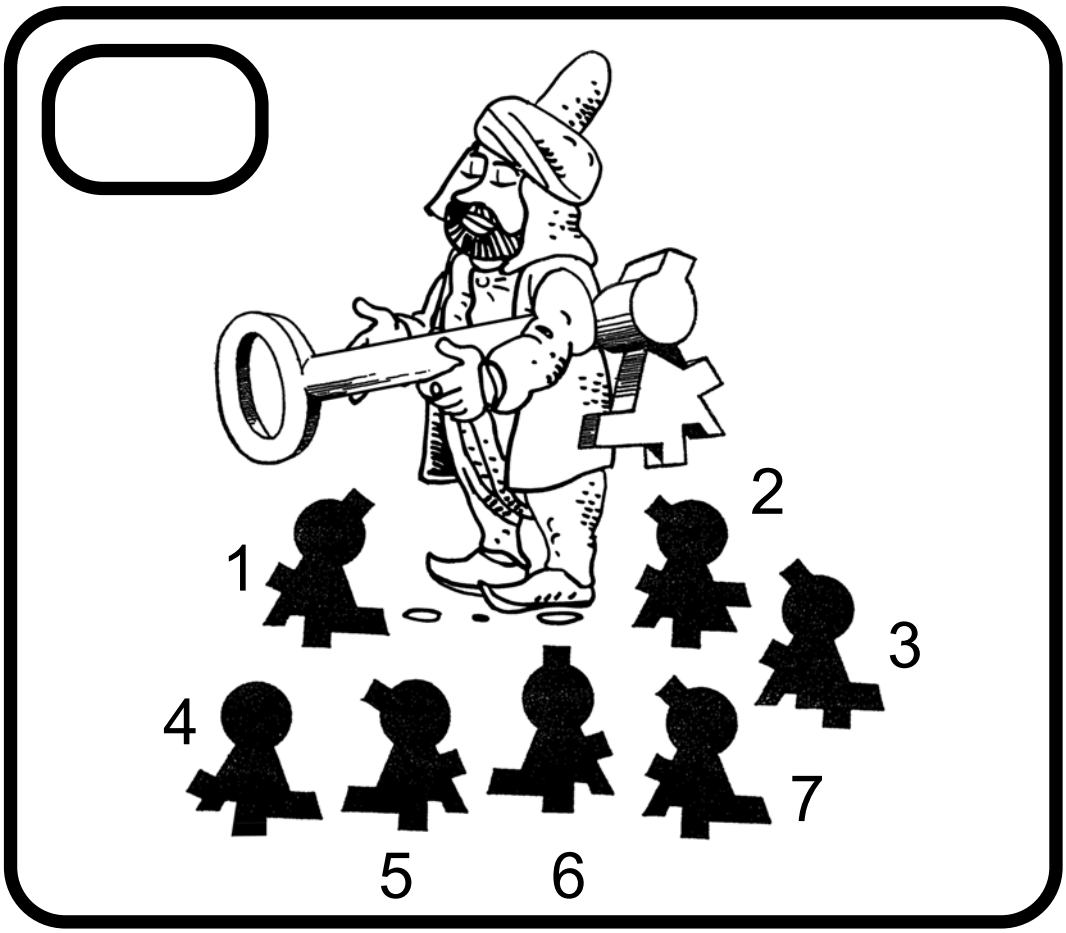
- We are commanded to remember Allah, the One.
- Remembering Allah by declaring his Oneness is a great form of worship.
- All of creation remember Allah, praising him at all times.
- We too must remember Allah at all times.
- The best way to remember Allah is to recite the words '*La-ilaha illallah*', (There is no god but Allah).
- Allah has created many different worlds.
- Allah is greater than all the worlds.
- The holy name of Allah too is greater than all the worlds.

AN IMPORTANT POINT TO REMEMBER

Just as Allah is greater than all His creation, so too is His holy name and His holy words. T

ACTIVITIES

Every door requires a special key to open it, and so too do the doors of *Jannah*. The key which unlocks the doors of *Jannah* is '*La-ilaha illallah*' , belief in the Oneness of Allah. Study the picture to find which lock the key will fit. Colour it in too! C P

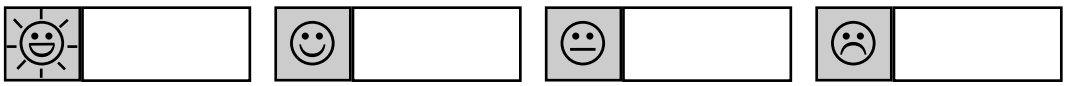


SUMMARY P

BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- listened to an extract ☐
- rewrote a key sentence ☐
- coloured-in Arabic words and sentences ☐
- completed a series of sentences ☐
- learnt a new *Ayah* and a new *Hadith* ☐
- identified the words that describe Allah ☐
- solved a maze puzzle ☐
- listened to a story ☐
- found suitable one word meanings ☐
- identified specific teachings ☐
- emphasised an important point ☐
- completed and coloured-in a picture puzzle ☐

How does my teacher
rate my performance in this lesson ?



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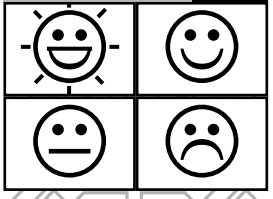


lesson 2

OUTCOME OBJECTIVES T P

- learn about Allah as the 'Creator'
- recognize that Allah has created creation as a sign of His perfection and power
- understand that Allah expresses His attributes through His creation
- discover that by observing creation we can come to understand Allah's attributes
- realise that creation would not exist had there been no Creator
- appreciate that in all of creation there are signs of Allah's existence and greatness.

LESSON OVERVIEW T P

BY THE END OF THIS LESSON THE CHILD WILL HAVE HAD AN OPPORTUNITY TO :

- listen to an extract being read out by the teacher explaining the attribute of Allah, the 'Creator'
- complete a true & false exercises for comprehension
- investigate & colour-in an Arabic word for enjoyment
- learn a new *Ayah* and a new *Hadith*
- search for words in a word maze
- identify, name & colour-in some of Allah's creation
- collect, cut and paste pictures of Allah's creatures
- discuss the reasons for Allah creating creation
- consider the attributes of Allah by looking at creation
- complete a picture puzzle and answer the questions
- read a short story describing how Allah is known through His creation
- identify the specific teachings being conveyed
- complete and colour-in another picture puzzle
- listen to a poem about Allah, the 'Creator'

LESSON 2

Allah

THE CREATOR

Read and explain the following. T

Allah is the creator of all things.
Allah is the creator of the angels and the unseen worlds.

Allah is the creator of the stars and the sun, the earth and the moon.
Allah is the creator of the oceans and mountains.
Allah is the creator of the plants and animals.
Allah is the creator of you and I.

Allah is the creator of all things.

Vocabulary

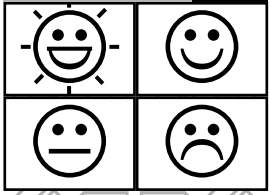
creator
unseen
ocean

State whether True or False. C P

ACTIVITIES

Allah is the creator of all things. T
The angels have created the unseen worlds. ☐
The stars, sun, earth and moon have always existed. ☐
Allah is the creator of the oceans and mountains. ☐
We have been created by our parents. ☐

Comments T



Qur'an

Allah ﷻ has declared:

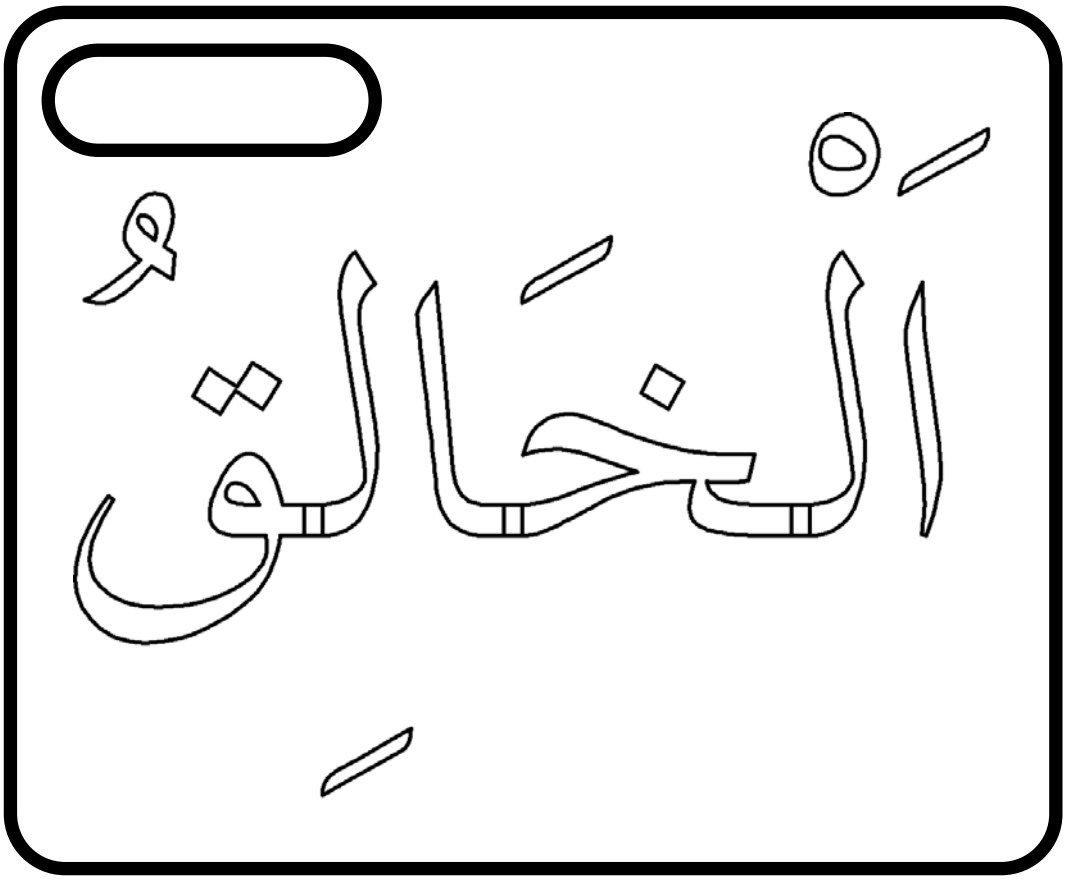
"Such is Allah your cherisher. There is no god but He, the creator of all things, so worship Him. And He is the Guardian over everything."

Hadith

Our beloved Prophet Muhammad ﷺ said:

"All of creation are like the family of Allah, and the most beloved (one) to Allah is that person who does good to His creation. "

Can you read the word below ? Do you know what it means ? Write your answer in the space provided and colour-in the word. **C P**

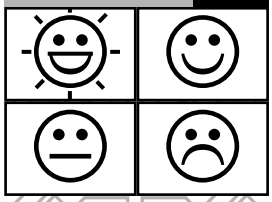


Search for the words in the word maze. **C P**

Allah creator angel worlds star sun earth
moon ocean mountain plant animal you thing

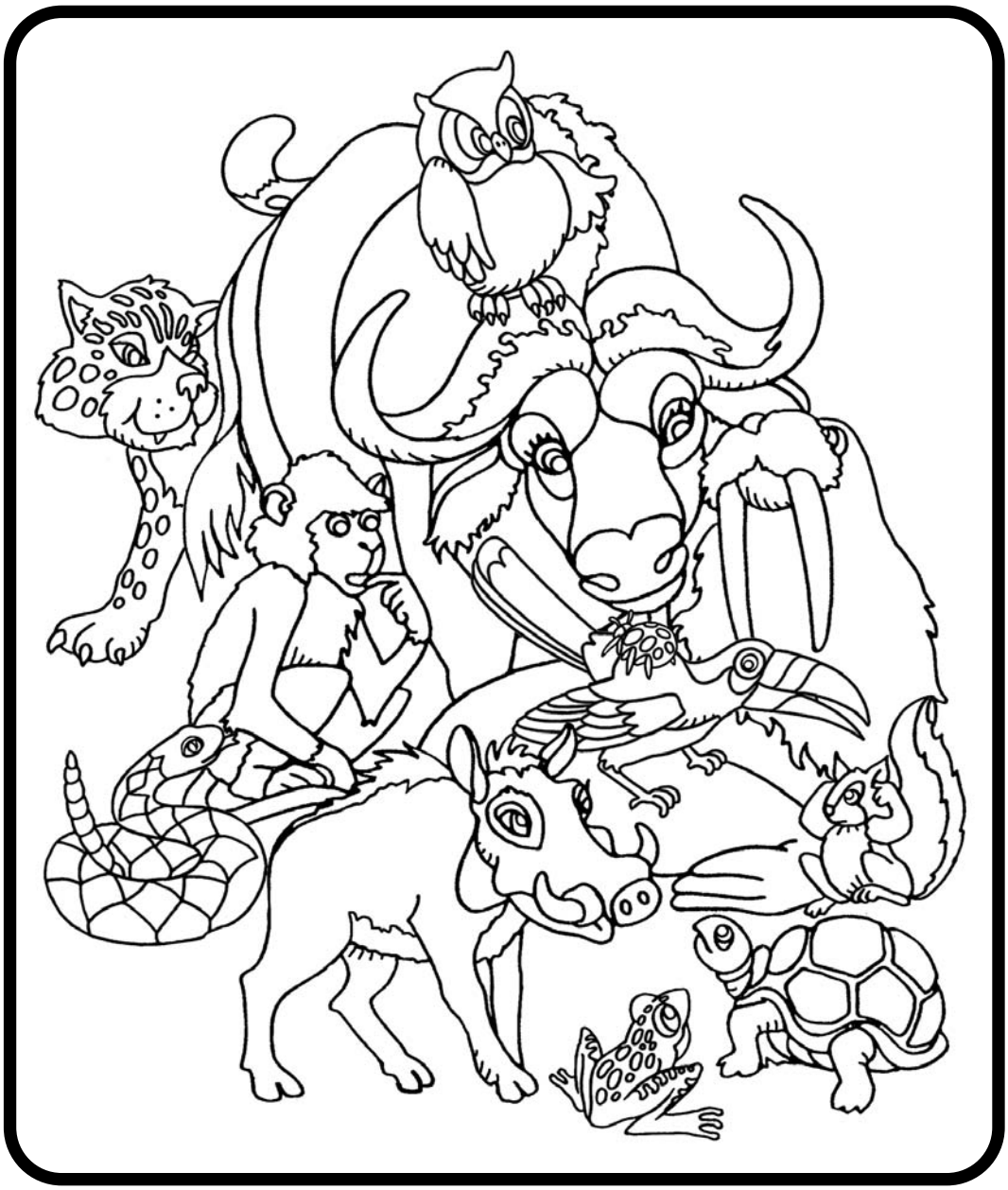
Y	O	U	M	O	U	N	T	A	I	N	N	W
C	R	E	A	T	O	R	P	N	X	M	B	O
M	B	A	L	O	M	O	P	I	S	T	A	R
O	H	R	L	U	I	C	A	M	X	H	C	L
O	J	T	A	N	G	E	L	A	Z	I	V	D
N	I	H	H	T	Y	A	P	L	A	N	T	S
Q	W	E	R	S	U	N	S	D	F	G	G	H

Comments **T**



C

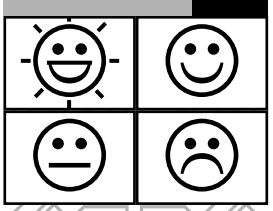
Look carefully at the picture below. How many creatures of Allah do you see? Name them! Thereafter, colour-in the picture.



I can see ..... creatures of Allah in the picture. They are :

.....	.....	.....
.....	.....	.....
.....	.....	.....
.....	.....	.....

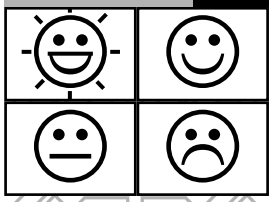
Comments **T**



Paste as many pictures as you can find of Allah's creation in the box below.

C

Comments **T**



Why did Allah create creation ? T

AN IMPORTANT POINT TO DISCUSS

- Allah has revealed in His holy book, the Qur'an, that He has created creation as a sign of His perfection and power.
- Allah has many wonderful attributes or qualities and he expresses these qualities in creation.
- For example : Allah is perfect, Allah is beautiful, Allah is caring and so we find that creation too is perfect, beautiful and cared for.
- Just as an artist displays his talent by painting beautiful pictures, Allah too is an artist and creation His beautiful artwork.

Look carefully at the wonderful world around you. What else can you learn about Allah from it. C P

ACTIVITIES

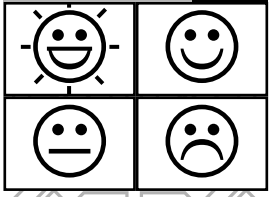
We all have enough to eat, and so we know that Allah is the provider.

.....

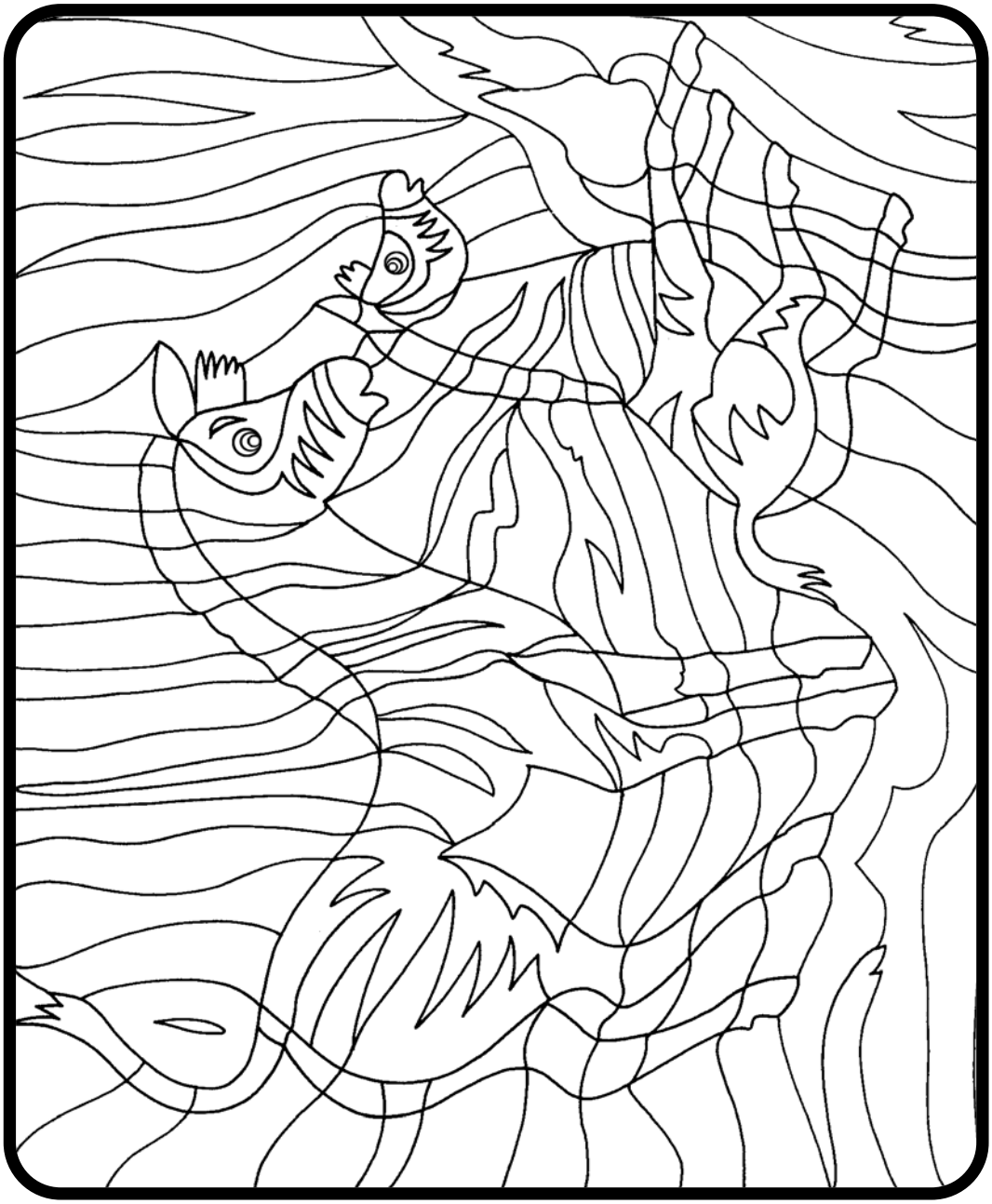
.....

.....

Comments T

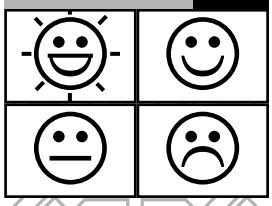


Look carefully at the picture below. What can you see? Then answer the questions that follow. **C**



Which creature of Allah is hiding in the tall grass ? .....
How many of them are there ? .....
Now colour them as Allah has coloured them in nature. Don't forget the grass !

Comments **T**



Read the story below and find suitable one word meanings for the words in the vocabulary list.

T

There was once a nomad who lived all by himself in a faraway desert. He spent his days caring for his camels and walking over the golden sand dunes from one oasis to the next.

At night he would settle himself under a palm tree and gaze into the skies, admiring its beauty and vastness. Looking at the twinkling stars and silvery moon he would say to himself, "*Oh! How very beautiful!*".

At dawn, before the sun rose, he would pray to Allah, praising Him and thanking Him for all the blessings and the beauty of creation he enjoyed. Until, one day, a caravan of disbelievers passed by that way. Seeing the desert nomad praying to Allah, one of the disbelievers approached him asking, "*How do*

P C

Vocabulary

nomad

.....

dune

.....

oasis

.....

gaze

.....

admire

.....

rise

.....

caravan

.....

disbeliever

.....

existence

.....

fabric

.....

weaver

.....

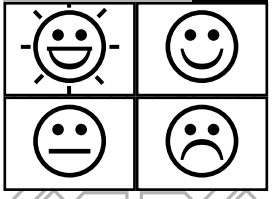
valley

.....

wise

.....

Comments T



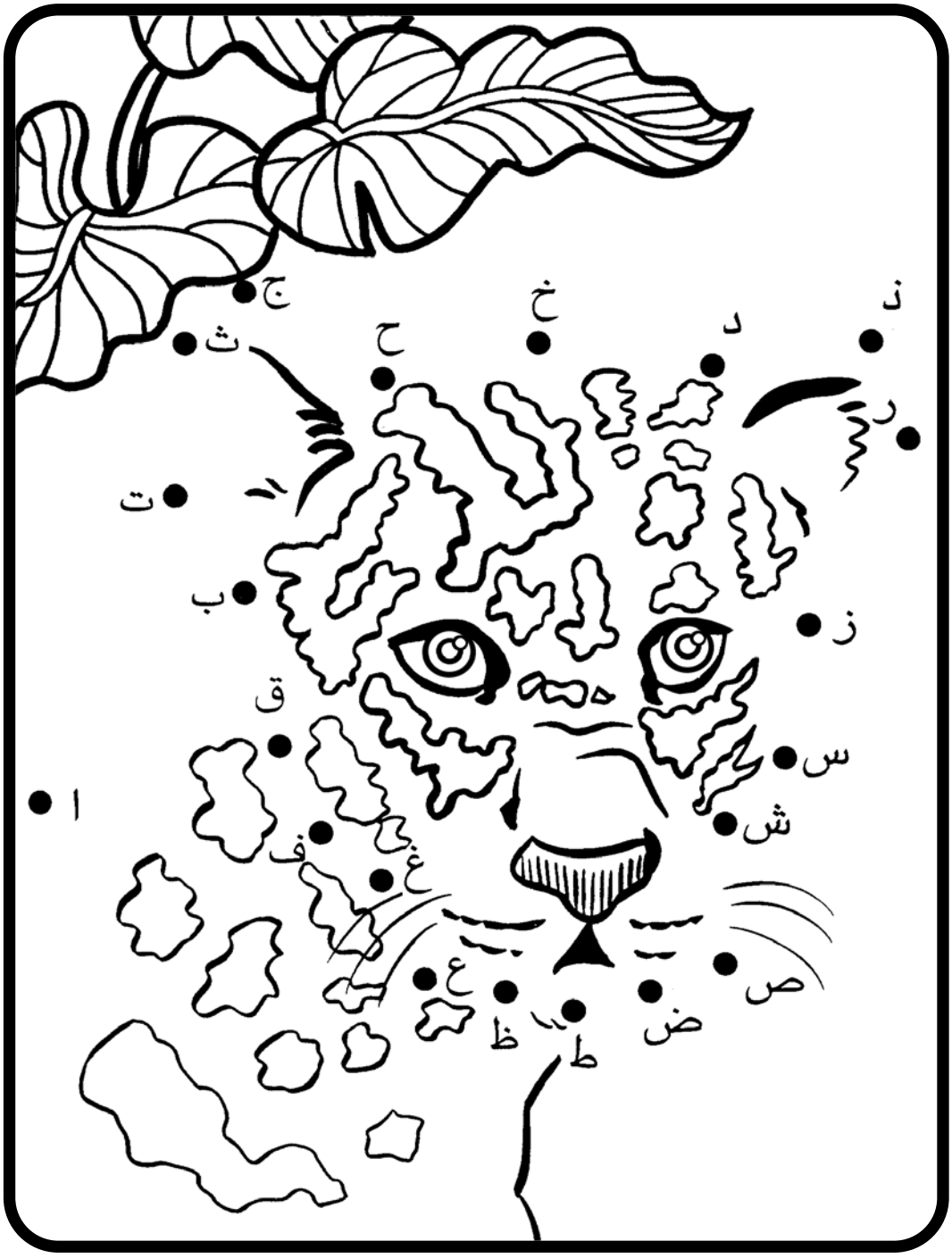
you know that your Allah exists?"

The desert nomad answered, "*Footprints on the sand tell of a traveller. A piece of fabric points to a weaver. A painting to a painter. The heavens with its stars, the earth with its mountains and valleys, and the sea with its waves - don't they point to the Creator, Allah, all-Powerful, Knowing, Wise and Caring?*"

From this story we have learnt :

- Allah reveals Himself through His creation.
- Creation would not exist if there were no Creator.
- All people can discover Allah by looking at His wondrous signs in creation.
- Even the nomad in the desert, the Eskimo in the far-away polar regions or the Negro deep in the jungle can read the open book of Allah, creation.

Join the dots in the correct letter order to see another creature of Allah and then colour it in. C



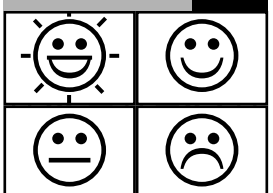
What is this type of animal called and where do they live ?

.....

T

In all of creation there are signs of Allah's existence and His greatness.

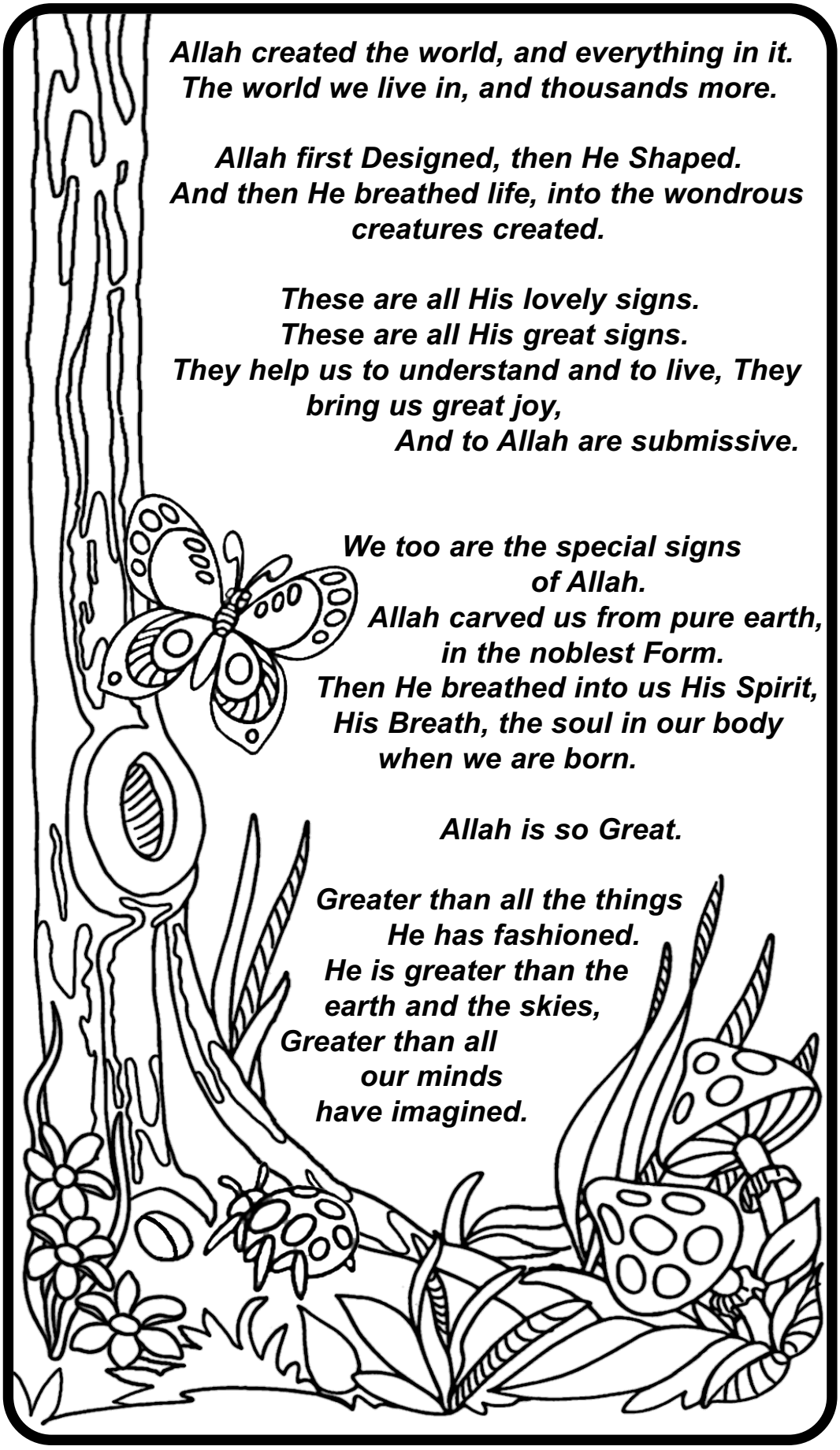
Comments T



AN IMPORTANT POINT TO REMEMBER

Read the following poem to the child.
Thereafter instruct the child to colour-in the border

T



Allah created the world, and everything in it.
The world we live in, and thousands more.

Allah first Designed, then He Shaped.
And then He breathed life, into the wondrous creatures created.

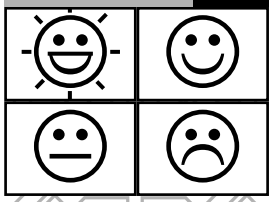
These are all His lovely signs.
These are all His great signs.
They help us to understand and to live, They bring us great joy,
And to Allah are submissive.

We too are the special signs of Allah.
Allah carved us from pure earth, in the noblest Form.
Then He breathed into us His Spirit, His Breath, the soul in our body when we are born.

Allah is so Great.

Greater than all the things He has fashioned.
He is greater than the earth and the skies,
Greater than all our minds have imagined.

Comments T



Read the following *Hadith* and answer the qustion that follows. **C P**

The Holy Prophet Muhammad [s] has said, "*All of creation are like the family of Allah. Allah loves most those who do good to His Family*." Of all Allah's creation, which creature deserves the best treatment?

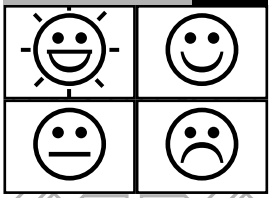
H__MA__ B__IN__G__

SUMMARY **P**

BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- listened to an extract ☐
- completed a true & false exercise ☐
- coloured-in Arabic words ☐
- investigated & coloured-in an Arabic word ☐
- learnt a new *Ayah* and a new *Hadith* ☐
- searched for words in a word maze ☐
- identified, named & coloured-in animals ☐
- collected, cut and pasted pictures ☐
- discussed the purpose of creation ☐
- completed a picture puzzle ☐
- read a short story ☐
- identified specific teachings ☐
- completed & coloured-in another puzzle ☐
- completed a word in answer to a question ☐

Comments **T**



How does my teacher
rate my performance ?

Excellent	Well Done	Satisfactory	Poor

lesson 3

OUTCOME OBJECTIVES T P

- learn about the 'Five Pillars' of Islam
- understand that they serve as the basis of the faith
- realise that these five practices distinguish Muslims from those who follow false religions
- appreciate that *Salah*, *Zakah*, *Sawm* and *Hajj* is the training program which Allah has prescribed for us to accomplish the goal of wholehearted submission to Him
- understand that asking questions, arousing curiosity, paying attention & listening attentively are necessary prerequisites to learning

LESSON OVERVIEW T P

BY THE END OF THIS LESSON THE CHILD WILL HAVE HAD AN OPPORTUNITY TO :

- listen to an extract being read out by the teacher introducing the 'Five Pillars' of Islam
- complete a word selection exercise for comprehension
- colour-in a Arabic words for enjoyment
- search for words in a 'Word Ring' & construct a sentence
- investigate a 'Sixth' pillar
- learn a new *Ayah* and a new *Hadith*
- complete & colour-in a of picture for enjoyment
- complete a pairing quiz
- read a short story elucidating the importance of the 'Five Pillars' in Islam
- identify the specific teachings of the story
- colour-in another picture for enjoyment
- answer questions specifically related to *Zakah*
- complete and colour-in a maze puzzle
- complete and colour-in a picture puzzle
- match the pairs to learn the significance of each pillar
- search for verses in the Holy *Qur'an* related to the topic

Read and explain the following. T

Islam is based on five things. They are known as the Five Pillars of Islam.

The Five Pillars are :

1) *Iman* - Believing that Allah is One and that *Nabi* Muhammad [s] is his messenger.

2) *Salah* - Performing the five daily prayers.

3) *Zakah* - Giving charity to the poor.

4) *Sawm* - Fasting in the month of Ramadan.

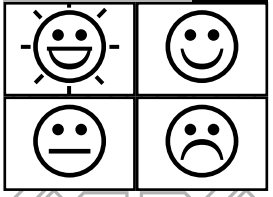
5) *Hajj* - Performing the pilgrimage to Makkah.

Like pillars in a building, these pillars keep Islam standing up strong.

Vocabulary

based
pillar
messenger
perform
charity
fasting
pilgrimage

Comments T



ACTIVITIES

Qur'an

Allah ﷻ has declared:

"So believe in Allah and His Messenger.."

"The Salah is enjoined upon the believers at prescribed times."

"They were enjoined only to worship Allah, sincere in their faith in Him alone - and of upright religion - and to establish the Salah and Zakah. Such is the upright religion."

"Fasting is prescribed for you, as it was prescirbed for those before you, that you may learn piety."

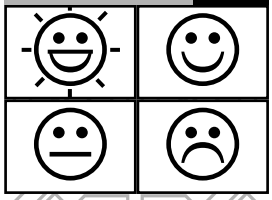
"Pilgrimage to the (Sacred) House is a duty owed to Allah by all who can undertake it."

Hadith

Our beloved Prophet Muhammad ﷺ said:

"Islam is based on five things : bearing witness that there is no god but Allah and that Muhammad is the messenger of Allah, establishing Salah, giving Zakah, performing pilgrimage to the (Sacred) House and fasting in Ramadan."

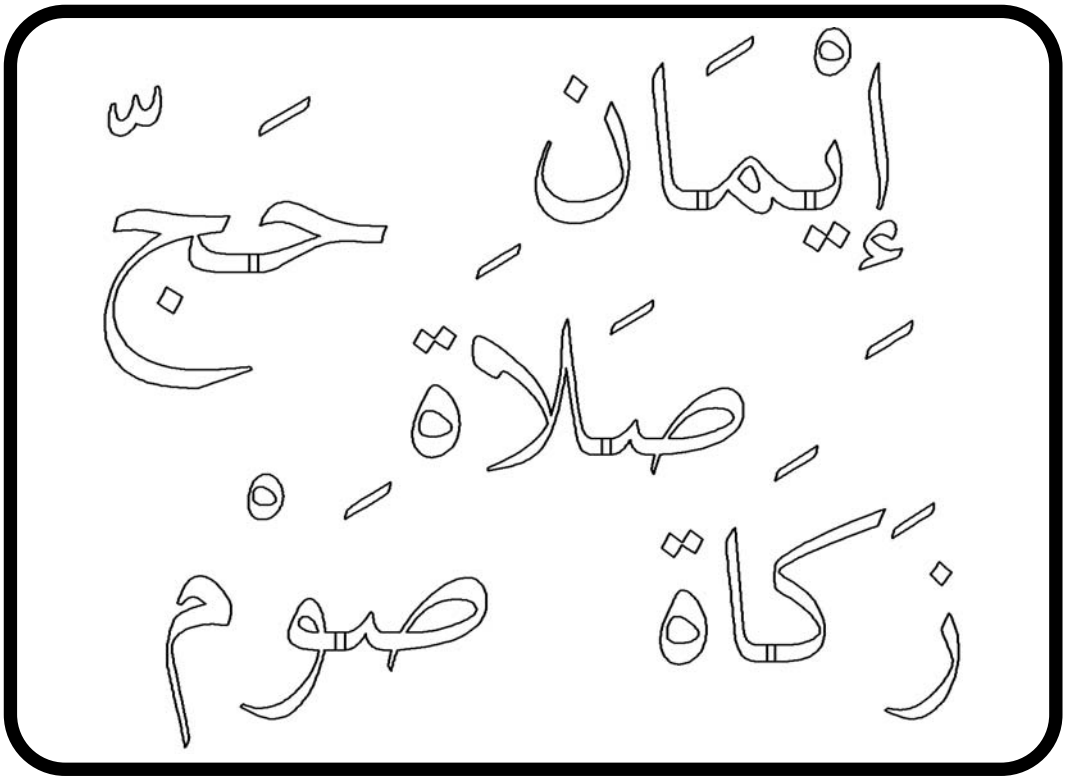
Comments **T**



Colour-in the correct word/s in green. **C P**

There are (five) (ten) pillars in Islam.
Iman is believing in (Allah alone) (Allah and His Messenger.)
(*Salah*) (*Zakah*) is the five daily prayers of a Muslim.
Zakah means giving charity to the (poor) (rich).
Fasting in the month of (*Ramadan*) (*Muharram*) is called Sawm.
Hajj is the pilgrimage to (Makkah) (Madinah).

Read the words below! Thereafter colour them in using a different colour for each letter. **C**



Search for the following words in the 'Word Ring'. Thereafter use them to construct a sentence. C P

five	there	pillars	are	iman	islam
salah	in	zakah	sawm	hajj	

islamzakahtheresawmpillarshajjfiveareimaninsalah

.....

.....

.....

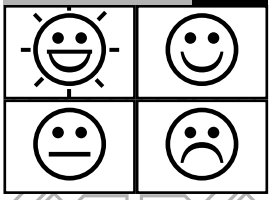
The Holy Prophet [s] sometimes mentioned a sixth pillar of Islam. Can you find out what it is? P C

.....

Just as a building requires pillars to keep it standing upright, so too does the religion of Islam. The Muslim who observes the five pillars of Islam keeps his religion strong. If he neglects any single pillar, his religion will gradually weaken until, in the end, it will come crashing down.

Write the 'Five Pillars' of Islam in the five pillars of the building, then colour-in the picture. C

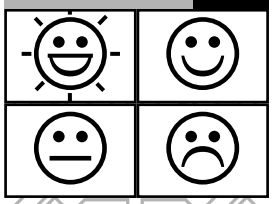
Comments T



C **Match the correct pairs by drawing a line between the two and colouring them in the same colour.**

Column A	Column B
Allah	to Makkah
Salah	charity
Zakah	five prayers
Sawm	is One
Hajj	in *Ramadan*

Comments **T**



Read the story below and find suitable one word meanings for the words in the vocabulary list. T

One day the *Sahabah* [r] were sitting with the Prophet of Allah [s] when, all of a sudden, there appeared a stranger, walking towards them from the desert with pure white clothes and pitch black hair. It did not appear that the man had traveled as his clothes were spotless and neither did any of the *Sahabah* recognise him. The man walked up to the Holy Prophet Muhammad [s], passing calmly through the people who were present.

He kneeled down and sat in front of the Prophet of Allah [s] in such a manner that his knees were touch ing the knees of the Prophet [s]. He then leaned over and said, "*O Muhammad, what is Islam?*"

The Prophet replied, *"Islam is that*

P C

Vocabulary

Sahabah

.....

appear

.....

pure

.....

pitch

.....

recognise

.....

calm

.....

kneel

.....

lean

.....

messenger

.....

regular

.....

observe

.....

perform

.....

remark

.....

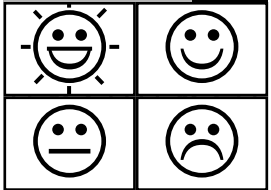
surprise

.....

agree

.....

Comments T



P C

Vocabulary

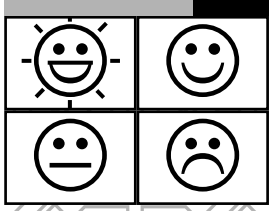
continue
.....
attentive
.....
clue
.....
withold
.....
silent
.....
assembly
.....

you believe that there is no god but Allah and that Muhammad is His messenger, and that you perform regular Salah, and give Zakah, and observe fasting during the month of Ramadan, and perform the Ha] if you can afford the journey."

Hearing the Prophet's [s] reply, the stranger remarked, "*You have spoken the truth!*" The *Sahabah* [r] were quite surprised at this remark. The stranger first asked the question and then agreed that the answer was correct. How very strange indeed. Who was he and why was he asking what he already seemed to know?

The stranger then continued to ask questions and every time the Prophet [s] answered, the stranger remarked, "*You have spoken the truth!*" The *Sahabah* [r] listened attentively to every word of the

Comments T



strange conversation. "*Who was this man?*" they asked themselves.

Eventually the stranger got up and left as suddenly as he had appeared. The *Sahabah* [r] were baffled. They were curious to know who the stranger was and why he asked those questions. They had listened attentively to everything that was said hoping to find a clue. The *Sahabah* [r] respectfully did not ask the Prophet [s] for they knew that he would not withold what was important for them to know. The Holy Prophet remained silent.

Some time later the Prophet [s] asked, "*Do you know who the questioner was?*" A *Sahabi* [r] replied, "*Allah and His Prophet know best!*" The Holy Prophet [s] thereupon said, "*That was Angel Jibra'il - he came into your assembly to teach you your religion*."

From this story we have learnt :

- The most important practices in Islam are five, namely : *Iman*, *Salah*, *Zakah*, *Sawm* and *Hajj*.
- These five practices distinguish a Muslim from those who follow other false religions.
- Assemblies of learning are open to all people, even strangers.
- Asking questions is the best way of learning.
- In order to get people to pay careful attention it is necessary to first arouse their curiosity.
- Listening attentively is neces sary in order to learn.
- Asking questions, paying attention and listening attentively all help us to remember important lessons.
- Angels too are employed for the guidance of mankind.
- Angels sometimes take the form of human-beings.

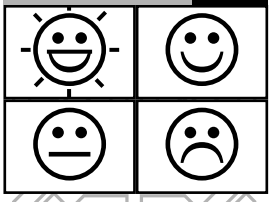
C P

Do you know which pillar is being practiced upon in the following picture? Write your answer in the space provided then colour it in. Thereafter answer the questions that follow.

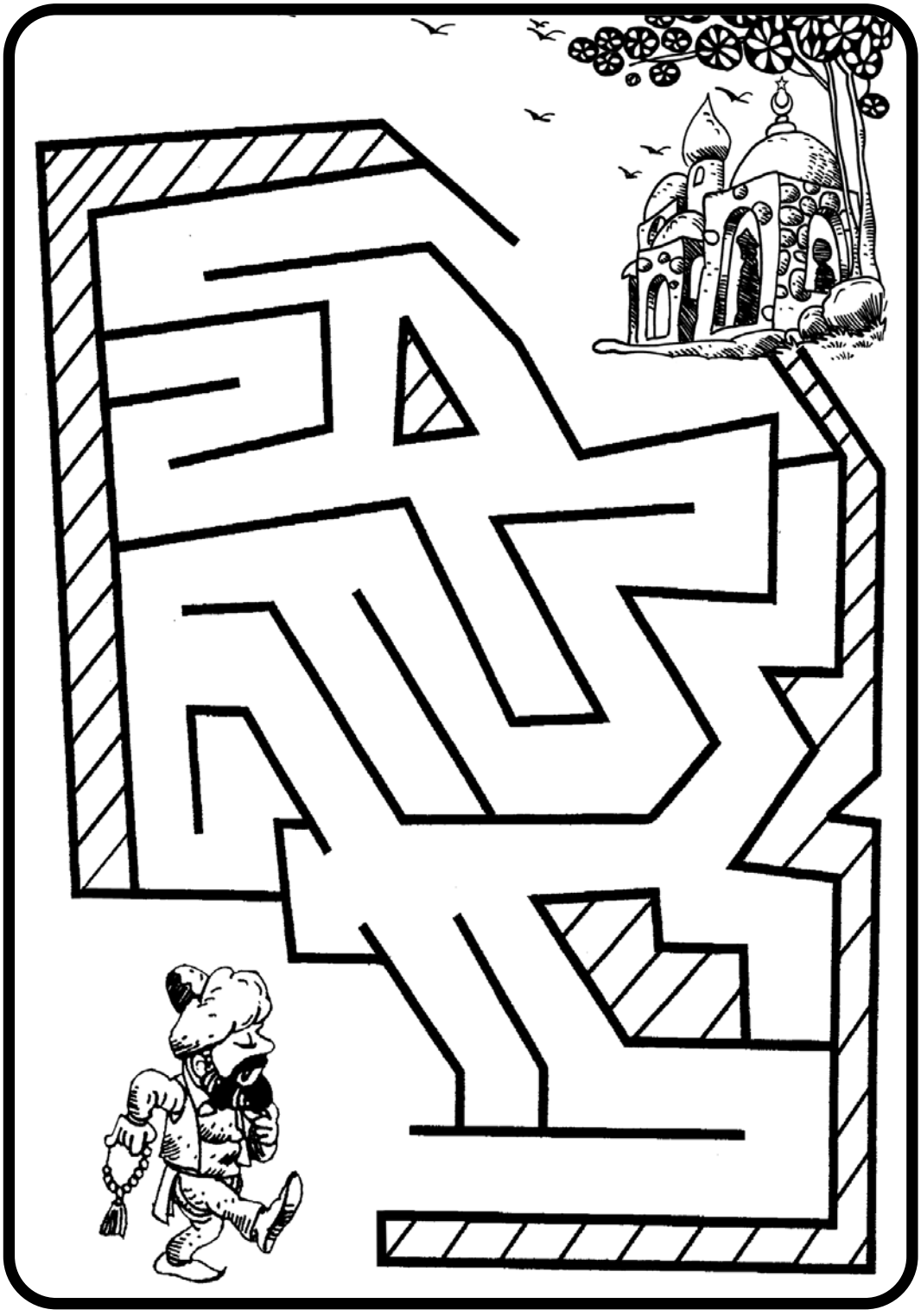
Does a Muslim have to give all his wealth away to the poor? (yes) (no)
How much of his wealth is he expected to give?.....
Is that the most that he can give to the poor or can he give more?

.....

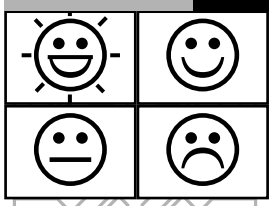
Comments **T**



Please help me to fulfill the second pillar of Islam by showing me the way to the *Masjid*. **C**



Comments **T**

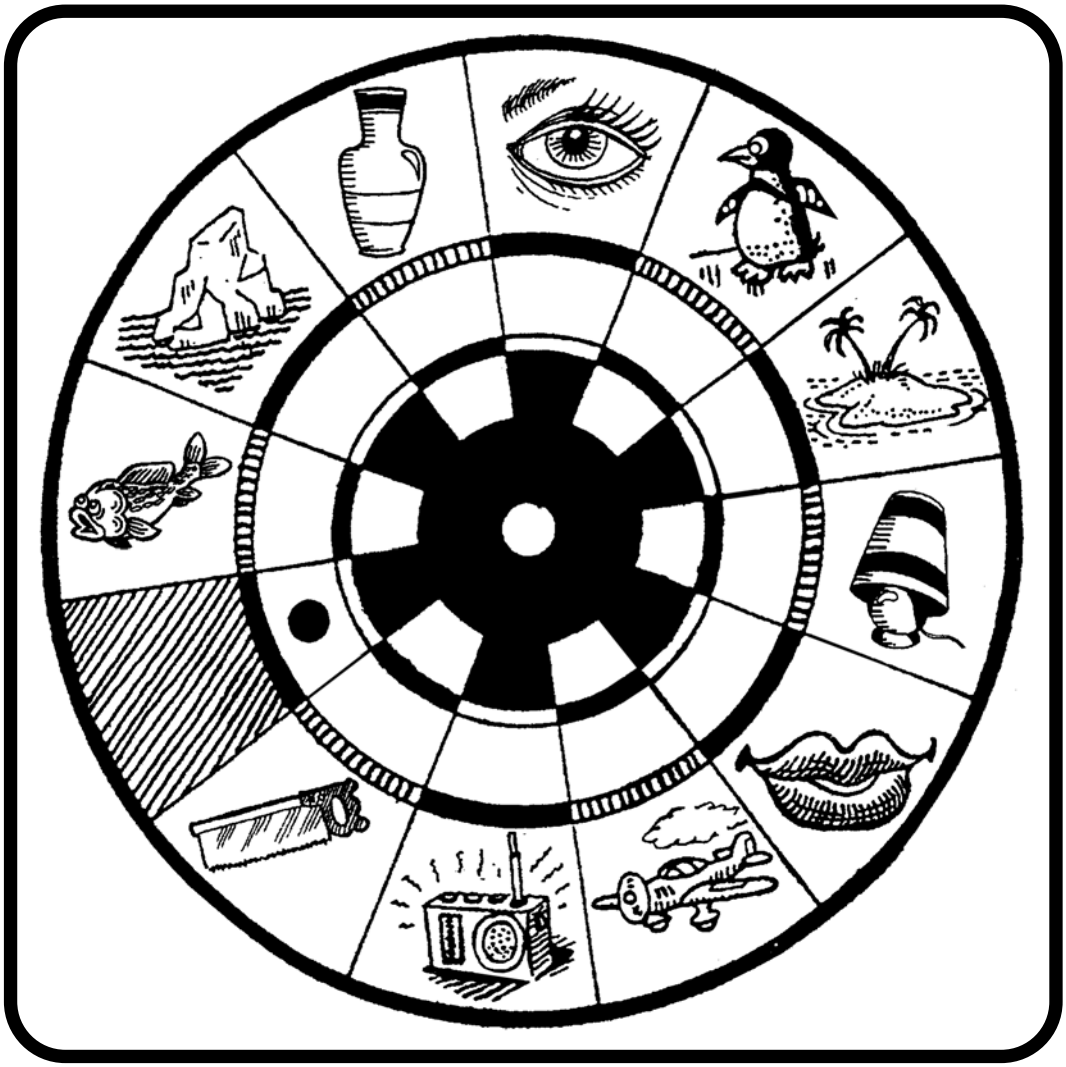


AN IMPORTANT POINT TO REMEMBER

Islam is the religion of submission and obedience to Allah. A Muslim makes wholehearted obedience to Allah the highest goal of his life. *Salah*, *Zakah*, *Sawm* and *Hajj* is the training program which Allah has prescribed for us to accomplish this goal

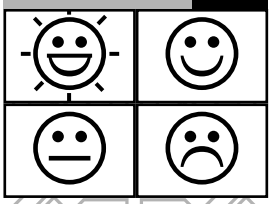
C P

Put the first letter of each picture in its respective box to discover two hidden words needed to complete the sentence below. Don't forget to colour the pictures too.



In order to be true servants of Allah we must perform the _ _ _ _ _ _ _ _ _ _ _ _ _ correctly and regularly. In this way only will we gain Allah's good pleasure and favour and achieve nearness to Allah, our Creator. And in the very end these pillars will lead us to *Jannah*.

Comments **T**



P C

Match the shapes by drawing a line linking the correct pairs and thereafter colour the corresponding pairs in the same colour.

IMAN teaches

HAJJ teaches

SALAH teaches

SUBMISSION and REMEM-BRANCE

CONCERN and GENEROSITY

LOVE for Allah and LIFE AFTER DEATH

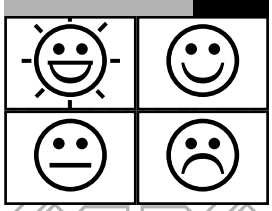
PIETY and DISCIPLINE

SAWM teaches

ZAKAH teaches

ONENESS of Allah and PROPHET-HOOD

Comments **T**



Ask your parents or elder siblings to help you find two more verses of the Holy Qur'an that describe the purpose of any two of the 'Five Pillars' of Islam . Don't forget to include the chapter and verse numbers too. **P C**

eg. "Establish *Salah* for my remembrance". (*Surah Ta-Ha, 20:15*)

.....

.....

.....

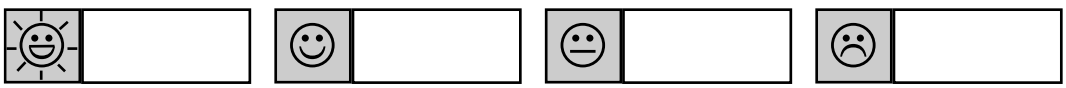
SUMMARY **P**

BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- listened to an extract ☐
- completed a series of writing exercises ☐
- coloured-in Arabic words ☐
- learnt a new *Ayah* and a new *Hadith* ☐
- coloured-in a series of pictures ☐
- completed a pairing quiz ☐
- read a short story ☐
- found suitable one word meanings ☐
- identified specific teachings ☐
- answered questions related to 'Zakah' ☐
- completed and coloured-in a maze puzzle ☐
- related a true story ☐
- emphasised an important point to remember ☐
- completed and coloured-in a picture puzzle ☐
- matched the correct pairs ☐

Comments **T**

How does my teacher
rate my performance in this lesson ?



'AKHLAQ character

بسم الله الرحمن الرحيم

CONTENTS

LESSON 1	Respect for Allah	50
LESSON 2	Respect for Mankind	61
LESSON 3	Respect for Living Creatures	73

T P

The concept of morality and good character in Islam centers around certain basic beliefs and principles. Among these are the following: 1) Allah is the Creator and Source of all goodness, truth, and beauty. 2) Man is a responsible, dignified, and honorable agent of his Creator. 3) Allah has put everything in the heavens and the earth in the service of mankind. 4) By His Mercy and Wisdom, Allah does not expect the impossible from man or hold him accountable for anything beyond his power. Nor does Allah forbid man to enjoy the good things of life. 5) Moderation, practicality, and balance are the guarantees of high integrity and sound morality and good character. 6) All things are permissible in principle except what is singled out as obligatory, which must be observed, and what is singled out as forbidden, which must be avoided. 7) Man's ultimate responsibility is to Allah and his highest goal is the pleasure of his Creator.

The dimensions of morality and good character in Islam are numerous, far-reaching, and comprehensive. The Islamic morals deal with the relationship between man and Allah, man and his fellow men, man and the other elements and creatures of the universe, man and his innermost self. The Muslim has to guard his external behavior and his manifest deeds, his words and his thoughts, his feelings and intentions. In a general sense, his role is to champion what is right and fight what is wrong, seek what is true and abandon what is false, cherish what is beautiful and wholesome and avoid what is indecent. Truth and virtue are his goal. Humbleness and simplicity, courtesy and compassion, are his second nature. To him, arrogance and vanity, harshness and indifference, are distasteful, offensive, and displeasing to Allah.

More specifically, the Muslim's relationship with Allah is one of love and obedience, complete trust and thought-

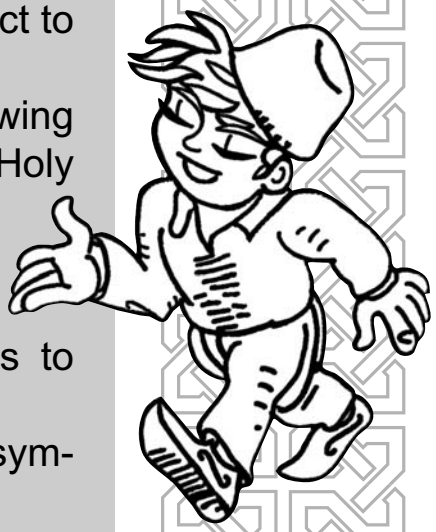
fulness, peace and appreciation, steadfastness and active service. This high-level morality and good character will, undoubtedly, nourish and reinforce morality and good character at the human level. For in his relationship with his fellow men, the Muslim must show kindness to kin and concern for the neighbor, respect for the elderly and compassion for the young, care for the sick and support for the needy, sympathy for the grieved and cheer for the depressed, joy with the blessed and patience with the misguided, tolerance toward the ignorant and forgiveness of the helpless, disapproval of the wrong and rise above the trivial. Moreover, he must respect the legitimate rights of others as much as he does his own. His mind must be occupied with constructive ideas and serious pursuits; his heart must beat with compassionate feelings and good will; his soul must radiate with peace and serenity; his counsel must be sincere and courteous.

The Muslim's moral obligation is to be a vivid example of honesty and perfection, fulfill his commitments and perform his tasks well, seek knowledge and virtue by all possible means, correct his mistakes and repent his sins, develop a good sense of social consciousness and nourish a feeling of human response, provide for his dependents generously without extravagance and meet their legitimate needs. Nature and the world are the field of exploration and the object of enjoyment for the Muslim. He must utilize their elements and ponder their marvels, read them as signs of Allah's greatness and preserve their beauty, explore their wonders and discover their secrets. But whether he uses them for utility or for sheer enjoyment, he must avoid waste and excess. As a responsible agent of Allah and a conscientious trustee, he must always be mindful of others who share the world with him and who will succeed him in the future.

lesson 1

OUTCOME OBJECTIVES T P

- learn about the implications of showing due respect to Allah
- appreciate that respect for Allah means showing respect to all His sacred symbols, especially the Holy *Qur'an*
- understand that by reciting the *Qur'an* our hearts become filled with faith and love for Allah
- recognize that Allah gives respect and success to those who show due respect to Him
- realise that the pious Muslim is the most sacred symbol of Allah on earth
- discover a Muslim always sacrifices his own comforts for the sake of Allah



LESSON OVERVIEW T P

BY THE END OF THIS LESSON THE CHILD WILL HAVE HAD AN OPPORTUNITY TO :

- listen to an extract being read out by the teacher about respect for Allah
- rewrite words & a key sentence for emphasis
- complete sentences using a word list
- learn a new *Ayah* and a new *Hadith*
- read a short story reflecting the virtue of respect for the sacred symbols of Allah
- identify the specific teachings being conveyed
- search for words in a word maze
- colour-in a picture for enjoyment
- construct simple sentences related to the topic
- unscarmble letters to discover hidden words
- emphasize important points to remember
- identify words that correctly describe 'Respect for Allah'

LESSON 1

Respect

RESPECT FOR ALLAH

Vocabulary

Creator
Sustainer
display
commit
utter
treat
attentive
place
tidy
misbehave

Read and explain the following. **T**

We must respect Allah, our Creator and Sustainer.

We display our respect by obeying Allah's commands.
We do not commit bad deeds as a sign of respect to Allah, for Allah is the All-Seeing.
We do not utter bad words as a sign of respect to Allah, for Allah is the All-Hearing.

We use Allah's holy name with respect.
We treat Allah's holy book, the *Qur'an*, with respect, listening attentively to it and never placing it on the floor.
We treat Allah's houses, the *Masajid*, with respect, keeping them clean and tidy and never misbehaving in them.

We show our love for Allah by being respectful.

Rewrite the words and copy the sentence. C P

We	We	.....
show	show	.....
love	love	.....
for	for	.....
Allah	Allah	.....
by	by	.....
being	being	.....
respectful	respectful	.....

We show love for Allah by being respectful.

.....

Complete the sentences using the list below C P

obeying	Allah	sins	love	*Qur'an*

We must respect ....., our Creator and Sustainer.
We display our respect by ..... Allah's commands.
We do not commit ..... out of respect to Allah.
We treat the ..... respecfully.
We show our ..... for Allah by being respectful.

ACTIVITIES

Qur'an

Allah ﷻ has declared:

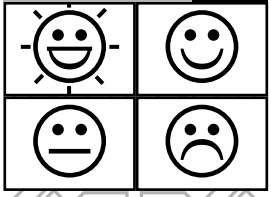
"...And whosoever respects the sacred symbols of Allah, that surely comes from piety of the heart."

Hadith

Our beloved Prophet Muhammad ﷺ said:

"Indeed Allah has a profound sense of self respect, and Allah's sense of self respect is offended when a person commits that which Allah has made impermissable."

Comments T



P C

Vocabulary

govern
.....
vast
.....
luxury
.....
glorious
.....
reign
.....
recite
.....
overtaken
.....
profound
.....
curse
.....
snuggle
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anxious
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relief
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tremble
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insult
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cast
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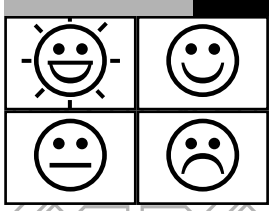
Comments T



Read the story below and find suitable one word meanings for the words in the vocabulary list. T

Sultan Mahmud Ghaznavi was a powerful Muslim king who ruled over the land of Afghanistan. He governed his vast lands from Ghazni, a city of beauty, riches and luxury. It was during his glorious reign that Northern India came under Muslim rule.

One starry, summers night, just as he was getting into bed, his eyes fell upon the Holy *Qur'an* in front of him. He loved to recite the Holy *Qur'an* as it filled his heart with faith and love for Allah. He had been reciting it earlier that evening as was his habit, but as he looked at the Holy *Qur'an*, he was overtaken by fear.

"*What am I to do?*" he said to himself, "*For to sleep with my feet towards the Holy Qur'an would be most disrespectful indeed, and*

showing disrespect to the Qur'an would be showing profound disrespect to Allah Himself."

He was very worried, but then the thought came to him, "*Let me turn my bed around.*"

He jumped out of bed but no sooner had he turned his bed around when the thought flashed through his mind, "*Oh no! Now I have turned my back to the Qur'an and Allah had cursed the disbelievers who did the very same thing. This will not do.*"

So he turned his bed yet again until at last he felt comfortable. Now his head was towards the *Qur'an*. "*I'm sure that now I will have the sweetest dreams,*" he yawned.

But just as he snuggled into his pillow his eyes flashed wide open. Had he seen something scary? No,

P C

Vocabulary

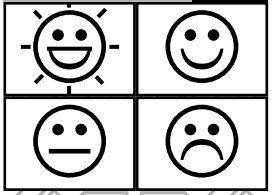
wretch

.....

sacred

.....

Comments T



it was not what he saw that made him jump up but rather another thought. "*Allah's message is here in my room and I am ignoring it. Should I enjoy sleep and ignore Allah while He speaks to me through the Qur'an?*"

He seemed more anxious now than before, but just then he breathed a sigh of relief and smiled. "*Why not keep the Holy Qur'an in the next room and enjoy a peaceful sleep?*" That seemed to be a good idea.

As he walked over to pick up the Holy *Qur'an* he began to tremble with fear. "*What an insult! What disrespect! Am I to cast out the Book of Allah just for a little comfort. Oh how wretched I am!*"

The king would neither remove the holy book nor would he sleep, but instead passed the whole night

reciting the Holy *Qur'an*. Such was his love and respect for the sacred words of Allah.

From this story we have learnt :

- Respect for Allah means showing respect to all His holy symbols, especially the Holy *Qur'an*.
- We must recite the Holy *Qur'an* every day.
- By reciting the *Qur'an* our hearts become filled with faith and love for Allah.
- Allah speaks to us through the Holy *Qur'an*.
- By not reading the *Qur'an* regularly we are ignoring Allah when He speaks to us.
- A Muslim always sacrifices his own comforts for the sake of Allah.
- Those who are close to Allah often spend the whole night worshipping Him and reciting His holy book, the *Qur'an*.

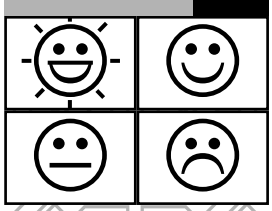
- We must never treat the Holy *Qur'an* in a disrespectful manner.
- Allah gives respect and success to those who show respect to Him.

Search for the following words in the word maze and and construct a sentence using them. **C P**

respect obey Allah love Creator good
name holy Masjid deed sign word utter

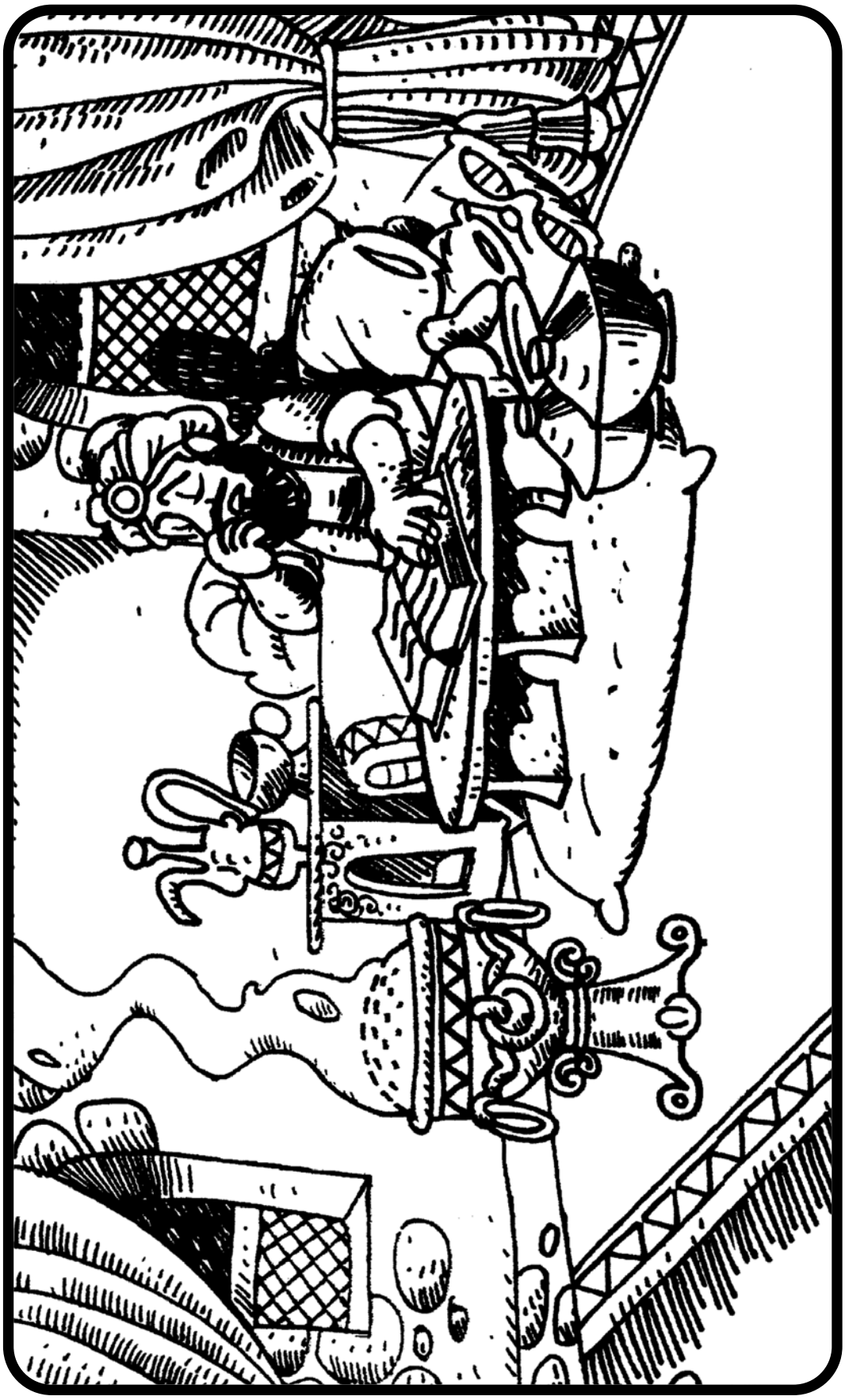
A	L	L	A	H	O	L	Y	W
G	O	N	H	K	J	C	L	O
S	V	A	A	U	U	R	Z	R
D	E	M	P	T	Y	E	X	D
O	B	E	Y	T	I	A	C	O
R	E	S	P	E	C	T	V	D
B	Q	I	R	R	T	O	B	E
A	W	G	O	O	D	R	N	E
D	E	N	M	A	S	J	I	D

Comments **T**

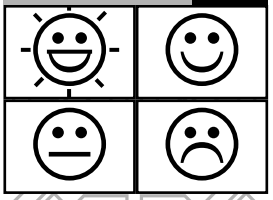


C

Colour-in the picture of the pious man reciting the Holy *Qur'an*. Use the most beautiful colours because this deed is most beautiful to Allah.



Comments **T**



Using the words below construct three simple sentences. **C P**

respect	love	*Qur'an*	obey	masjid

.....

.....

.....

.....

.....

.....

.....

Unscramble the letters below to discover four sacred symbols of Allah that must always be respected. Use the capital letters as clues to help you. **C P**

rQnau .....

bhaKa .....

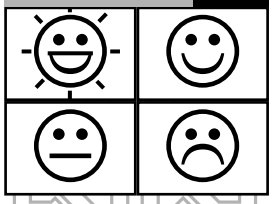
jisdaM .....

Pthepor .....

ulMsim .....

oieCratn .....

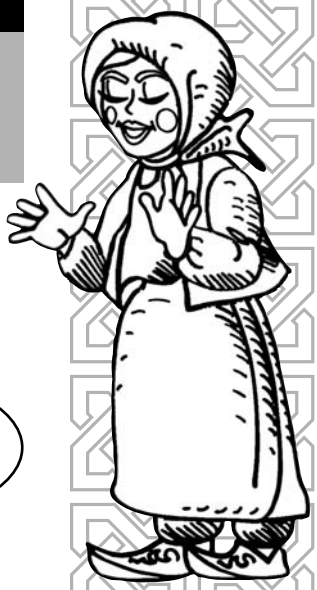
Comments **T**



AN IMPORTANT POINT TO REMEMBER

The pious Muslim is the most sacred symbol of Allah on earth. The Holy Prophet Muhammad [s] taught that a Muslim is even more precious to Allah than the Sacred *Ka'bah*. He who shows respect to a believer displays true respect to Allah, for not to do so would constitute hypocrisy.

How would a Muslim who shows respect to Allah feel? Colour the words that correctly describe 'respect for Allah' in blue & those that do not in red. **C P**



grateful

humble

fearful

defiant

stubborn

careless

obedient

proud

SUMMARY **P**

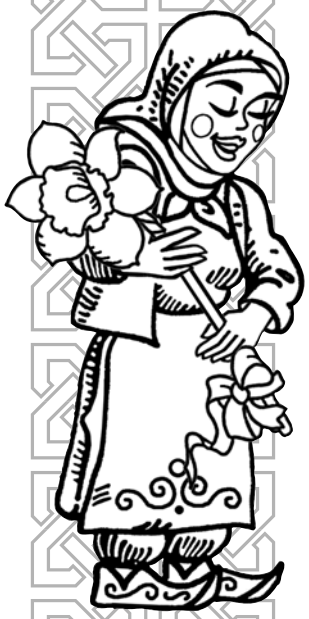
BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- listened to an extract ☐
- rewrote words & a key sentence ☐
- completed sentences using a word list ☐
- learnt a new *Ayah* and a new *Hadith* ☐
- read a short story ☐
- found suitable one word meanings ☐
- identified specific teachings ☐
- searched for words in a word maze ☐
- coloured-in a picture for enjoyment ☐
- constructed simple sentences ☐
- unscrambled letters to discover words ☐
- identified words that describe respect ☐

Comments **T**

How does my teacher
rate my performance in this lesson ?

lesson 2



OUTCOME OBJECTIVES T P

- learn about the Islamic teachings regarding respect toward others
- recognize that true respect, love and brotherhood between the people of the world can be achieved only if all human beings realise that they are servants of one Allah and children of common ancestral parents
- understand that respect towards all human beings is an obligatory duty, whether they be kings or servants
- recognize that all human beings have the same feelings and needs and as such must all be treated with the same respect, love and care.
- discern that we must treat others as we would like to be treated

LESSON OVERVIEW T P

BY THE END OF THIS LESSON THE CHILD WILL HAVE HAD AN OPPORTUNITY TO :

- listen to an extract being read out by the teacher about respect for Mankind
- distinguish between acts of respect and disrespect
- complete a true & false exercises for comprehension
- learn a new *Ayah* and a new *Hadith*
- read a short story about respect for Humanity
- identify the specific teachings being conveyed
- choose the correct words to complete key sentences
- discover the hidden word in a word puzzle
- complete key sentences using the hidden word
- list a few reasons as to why Allah created us differently
- colour-in pictures for enjoyment
- explore how Islam engenders racial harmony
- complete a verse of the Holy *Qur'an* describing the nature of racial diversity as well as the true criterion of merit

LESSON 2

Respect

RESPECT FOR MANKIND

Read and explain the following. T

Allah is the creator of mankind.
Human beings are the best of all creation.
We must show respect to all human beings.

Allah has created both men and women, the strong and the weak, the rich and the poor.
He has created human beings in many different colours and shapes.

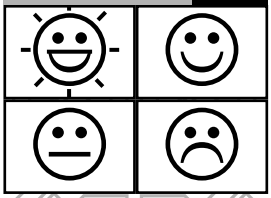
All human beings are the children of Adam [a] and Hawwa [a], the first man and woman.
We are all brothers and sisters, despite what we may look like, or where we may live, or what language we may speak.

All human beings are the servants of Allah.
All human beings are equal before Allah.
All of us will return to Allah.

Vocabulary

mankind
human being
despite
language
servant

Comments T



ACTIVITIES

Qur'an

Allah ﷻ has declared:

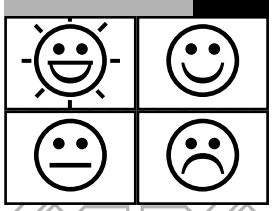
"...We have given honour to the Children of Adam."

Hadith

Our beloved Prophet Muhammad ﷺ said:

"You are not better than the white man, nor are you better than the black man, except when you excel him in piety."

Comments **T**



Indicate, by means of a tick, the column to which each sentence refers. **C P**

	An act of Respect	An act of Disrespect
helping the weak		
laughing at the disabled		
bullying others		
being selfish		
friendliness towards others		

State whether True or False. **C P**

Allah is the creator of humanity. ☐ T

Angels are the best of all creation. ☐

We must show respect to Muslims only. ☐

All human beings are the children of Adam and Hawwa [a]. ☐

All human beings are equal before Allah. ☐

We will all return to Allah. ☐

True respect, love and brotherhood between the people of the world can be achieved only if all human beings realise that they are all servants of one Allah and that they are all children of the same parents, Adam [a] and Hawa [a].

Read the story below and find suitable one word meanings for the words in the vocabulary list. **T**

In the good days gone by, great Muslim *Khalifs* ruled the lands from the east to the west. They enjoyed much more power and possessed many more treasures and riches than the kings and rulers in these days. However, the pious *Khalifs* lived simple lives and spent very little on their own comfort. They were far more refined and noble than the rulers of today.

Umar bin ‘Abdul ‘Aziz was one of

P C

Vocabulary

*Kh*alif

.....

rule

.....

possess

.....

treasure

.....

comfort

.....

refined

.....

noble

.....

perspiring

.....

chamber

.....

doze

.....

weary

.....

droop

.....

toss

.....

vast

.....

empire

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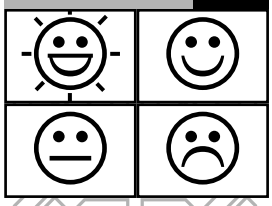
Comments T



those great *Khalifs*. He followed the teachings of Islam strictly and served the people whom he ruled with kindness and humility.

One hot summer's night the *Khalif* Umar was lying awake in bed. He was perspiring and felt very uncomfortable. It was too hot to sleep. "*Dear lady!*" he called to his maid servant. As she hurried into his chamber he said to her in a gentle voice, "*Please do fan me for the night is terribly hot. Allah loves those who bring comfort to others and His reward is great indeed*."

The maid servant loved and respected her *Khalif* dearly and was all too happy to serve him. The cool, sweet smelling breeze from her fan brought a smile to the lips of the pious *Khalif* and before long he dozed off to sleep.

After a while, however, she began to feel very weary. Her eyes slowly began to droop down until, finally, she too fell asleep. The fan slipped from her fingers and fell softly to the floor.

Khalif 'Umar began to toss about in his bed. The fanning had stopped and he felt very uncomfortable again. The *Khalif* awoke from his slumber. He rubbed his sleepy eyes and looked around only to see that his maidservant had fallen asleep.

The kind hearted *Khalif* smiled and quietly picked up the fan. He did not want to disturb her sleep. He then began to fan her gently.

After a while, feeling the cool breeze of the fan on her cheek, the maid-servant woke up with a startle only to find the *Khalif* fanning her. She was meant to be fanning him while

P C

Vocabulary

deserve

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consideration

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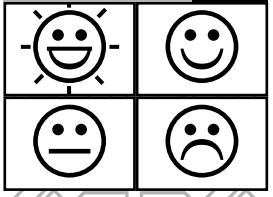
Comments **T**



he was the *Khalif* of a vast empire and she only a humble maidservant. She felt very embarrassed. "*Oh, what have I done!*" she thought to herself. "*I hope the Khalif is not displeased with me.*"

The pious *Khalif*, seeing the con cern on her face, smiled and said, "*Are you surprised to see the Khalif fanning you? Don't you worry now. When I needed to sleep, you kept me cool, and when you needed sleep I kept you cool. Remember that you are just as much a human being as I am and deserve just as much respect and consideration.*"

From this story we have learnt :

We must show respect to all human beings, whether they be kings or servants.

- All human beings have the same feelings and needs and as such they must all be treated with

the same respect, love and care.
- Allah loves those who bring comfort and relief to others in difficulty.
- Be kind and considerate to your servants.
- Treat others as you would like to be treated.
- We are all servants of Allah.
- We are all equal in His sight.
- Kings and rulers are meant to serve the people, not live lives of luxury.
- Rulers must be kind to the people they govern just as they expect the people to be obedi ent to them.

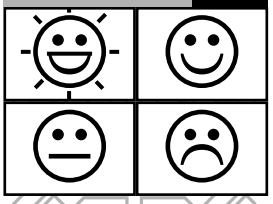
Colour-in the correct word/s in green. **C P**

Allah is the creator of Muslims alone all human beings .

We must respect those like us only all people.

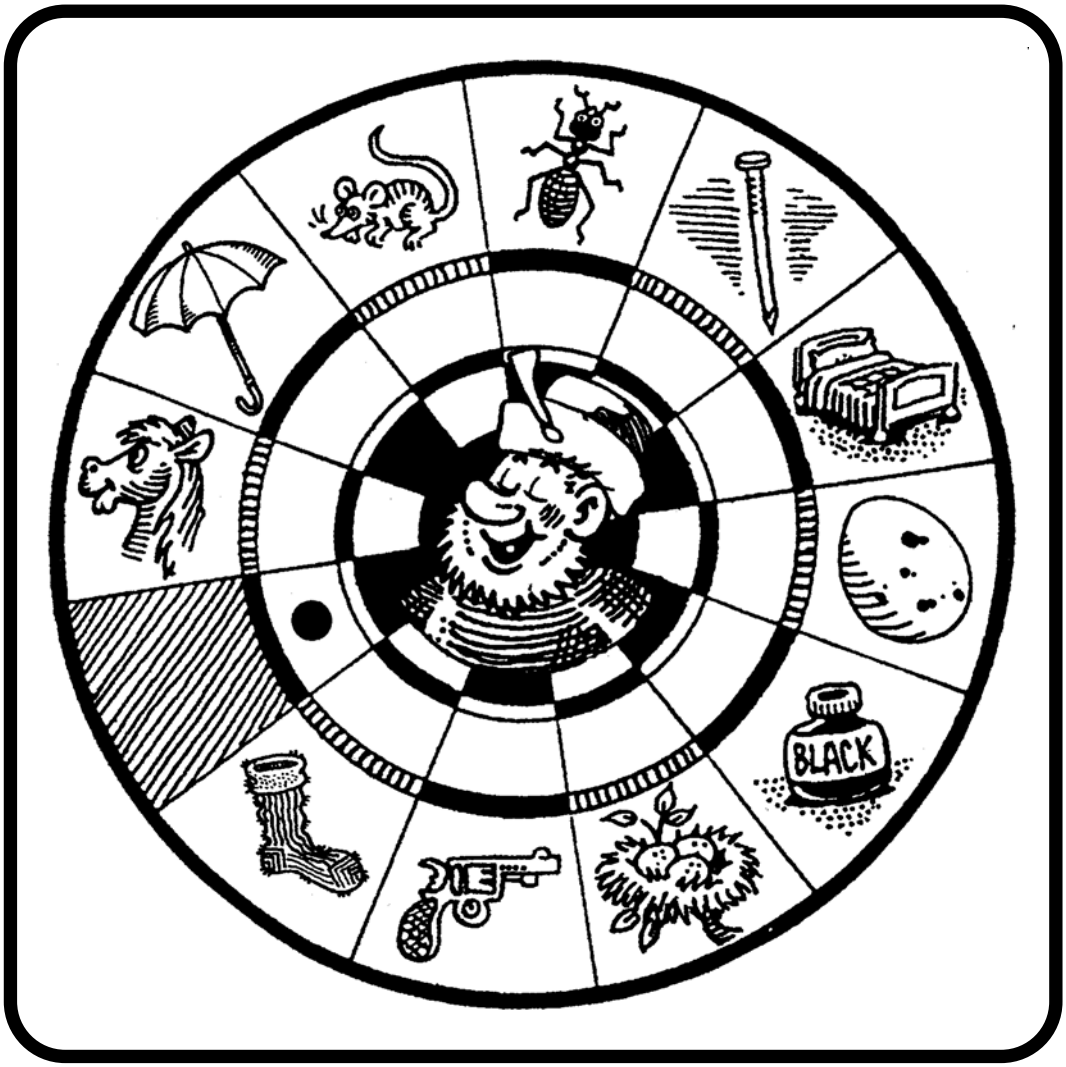
Respect must be shown to those that do good do evil as well .

Comments **T**



C P

Put the first letter of each picture in its respective box to discover two hidden words needed to complete the sentences below. Don't forget to colour the pictures too.

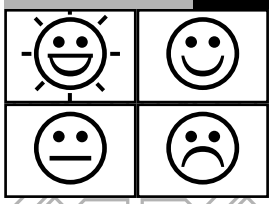


All _ _ _ _ _ _ _ _ _ _ _ _ _ have been created by the same Creator, Allah.

All _ _ _ _ _ _ _ _ _ _ _ _ _ belong to the same family having the same original parents, Adam [a] and Hawwa [a].

All _ _ _ _ _ _ _ _ _ _ _ _ _ will return to the very same God, Allah.

Comments T



C P

If all human beings are equal then why do you think that Allah has created us so differently, some being black and others white, some being rich and others poor, some being strong and others weak, some very intelligent and beautiful and some not? Ask your parents to help you list a few reasons.

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C

As Muslims we are commanded to be very respectful to the elderly. Can you think of a reason ?

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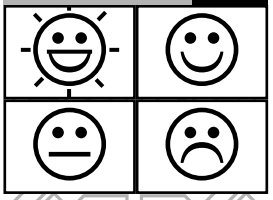

C P

Colour-in the picture of these two best of friends. Why do you think that they have such great respect and love for one another despite one being black and the other white? Write your answer below.
CLUE : What is common to both?

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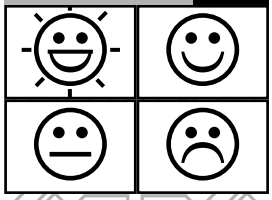
Comments **T**



Ask your parents or elder siblings to help you complete the following verse of the *Qur'an*. **P C**

"*O Mankind! We created you from a (single pair of)* ..... *and* ..... *, and made you into nations and tribes that you may* ..... *each other (not that you may despise each other). Indeed the most honoured of you in the sight of Allah is (he who is) the most* ..... *of you."*

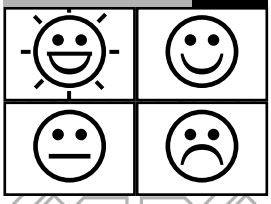
(*Hujurat, 49:13*)

SUMMARY **P**

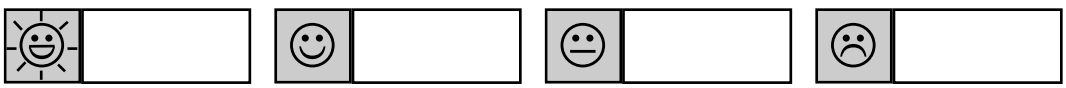
BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- listened to an extract ☐
- identified acts of respect ☐
- completed a true & false exercise ☐
- learnt a new *Ayah* and a new *Hadith* ☐
- read a short story ☐
- found suitable one word meanings ☐
- identified specific teachings ☐
- completed a word selection exercise ☐
- completed a word puzzle & a key paragraph ☐
- listed reasons explaining diversity ☐
- coloured-in pictures for enjoyment ☐
- explored how Islam engenders harmony ☐
- completed a verse of the Holy *Qur'an* ☐

Comments **T**



How does my teacher
rate my performance in this lesson ?



lesson 3

OUTCOME OBJECTIVES T P

- learn about the Islamic teachings regarding respect for Living Creatures
- discover that all living creatures are signs of Allah and that to gain knowledge of these living creatures is to increase our faith in Allah.
- understand that only true faith in Allah as the Creator and Cherisher of all living creatures can engender in the hearts of people respect and concern for everything created
- recognize that the holy Prophet Muhammad [s] loved and showed great respect to all living creatures and that we too must do the same
- discover that animals too feel fear and sadness.
- learn that not only are we required to care for all living creatures but in turn they too benifit us.

LESSON OVERVIEW T P

BY THE END OF THIS LESSON THE CHILD WILL HAVE HAD AN OPPORTUNITY TO :

- listen to an extract being read out by the teacher about respect for Living Creatures
- use a mirror to read an inverted sentence
- complete sentences using a word list
- learn a new *Ayah* and a new *Hadith*
- draw a variety of animals
- find names of endangered animals in a word search
- draw a little sparrow using a grid
- read a short story about respect for Living Creatures
- identify the specific teachings being conveyed
- solve a maze
- colour-in a picture
- list the benifits certain animals give us
- explore ways to show respect for Living Creatures
- search for a verse in the Holy *Qur'an* describing the purpose of Living Creatures

LESSON 3

Respect

RESPECT FOR LIVING CREATURES

Read and explain the following. T

Allah is the creator of all living creatures.
Allah loves and cares for all His living creatures.
Allah commands us to love and care for all His living creatures too.

Allah has made us His *Khalifah*, His Vicegereant on earth.
We have been given power over many living creatures.
We have to care for and protect all living creatures.

All living creatures are the family of Allah.
We must respect all living creatures
By being respectful to Allah's family we show respect to Allah Himself.

Vocabulary

creature
Khalifah
Vicegereant

ACTIVITIES

Use a mirror to read this message. Thereafter write it out in the space provided. C P

We must respect all Allah's living creatures.

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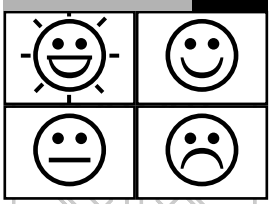
Comments T



Qur'an

Allah ﷻ has declared:

"There is not an animal (that lives) on the earth, nor a creature that flies on its wings, but (forms part of) communities like you..."

Hadith

Our beloved Prophet Muhammad ﷺ said:

"All of creation are like the family of Allah, and the most beloved (one) to Allah is that person who does good to His creation. "

"Showing kindness to an animal - any animal - is an act which is rewarded by Allah."

Complete the sentences using the list below C P

Khalifah	Allah	family	care	living creatures	protect

..... is the creator of all living creatures.

Allah has made us His ..... on earth.

Allah commands us to ..... for and ..... all creatures.

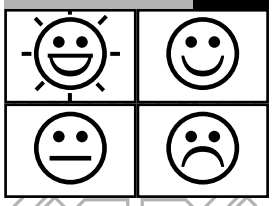
All .... are the family of Allah.

By being respectful to Allah's ..... we show respect to Allah himself.

All living creatures are signs of Allah. To gain knowledge of these living creatures is to increase our faith in Allah.

Only true faith in Allah as the Creator and Cherisher of all living creatures can engender in the hearts of people respect and concern for everything created.

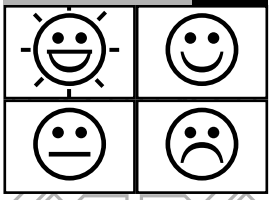
Comments T



C

There are many categories of living creatures, for example, mammals, birds, fish, reptiles and amphibians. Draw one of each category below.

Comments **T**



Due to disobedience to Allah and greed, human beings have destroyed the earths ecosystems and have produced waste and pollution. Many species of plants and animals have been killed or are in danger of extinction because of our carelessness.

C P

The following are some examples of animals that are in danger of extinction. Find the words in the word list by looking up, down, diagonally and across. Circle the words you find. Colour-in the picture too.

CONDOR
GORILLA
LEOPARD
PENGUIN
WHALE
KOALA
OTTER
PANDA
TIGER
LION

L	P	Y	T	H	O	N
G	E	C	A	F	T	O
O	N	O	D	K	I	T
R	G	N	P	O	G	T
I	U	D	A	A	E	E
L	I	O	N	L	R	R
L	N	R	D	A	C	D
A	W	H	A	L	E	B

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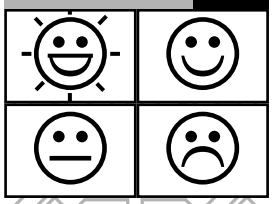
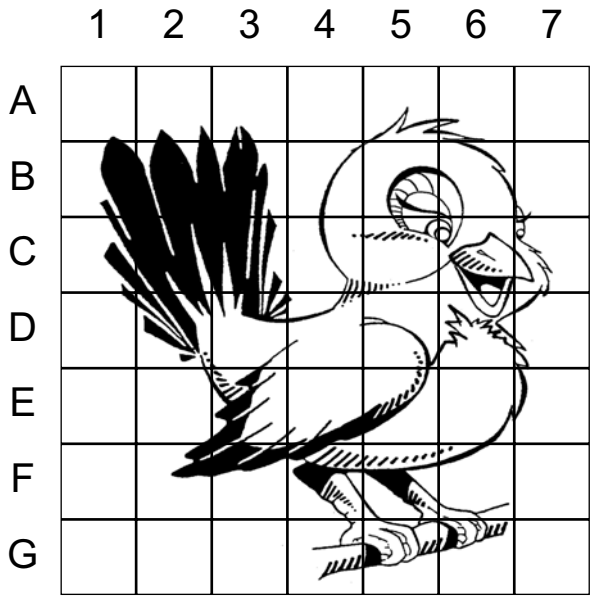
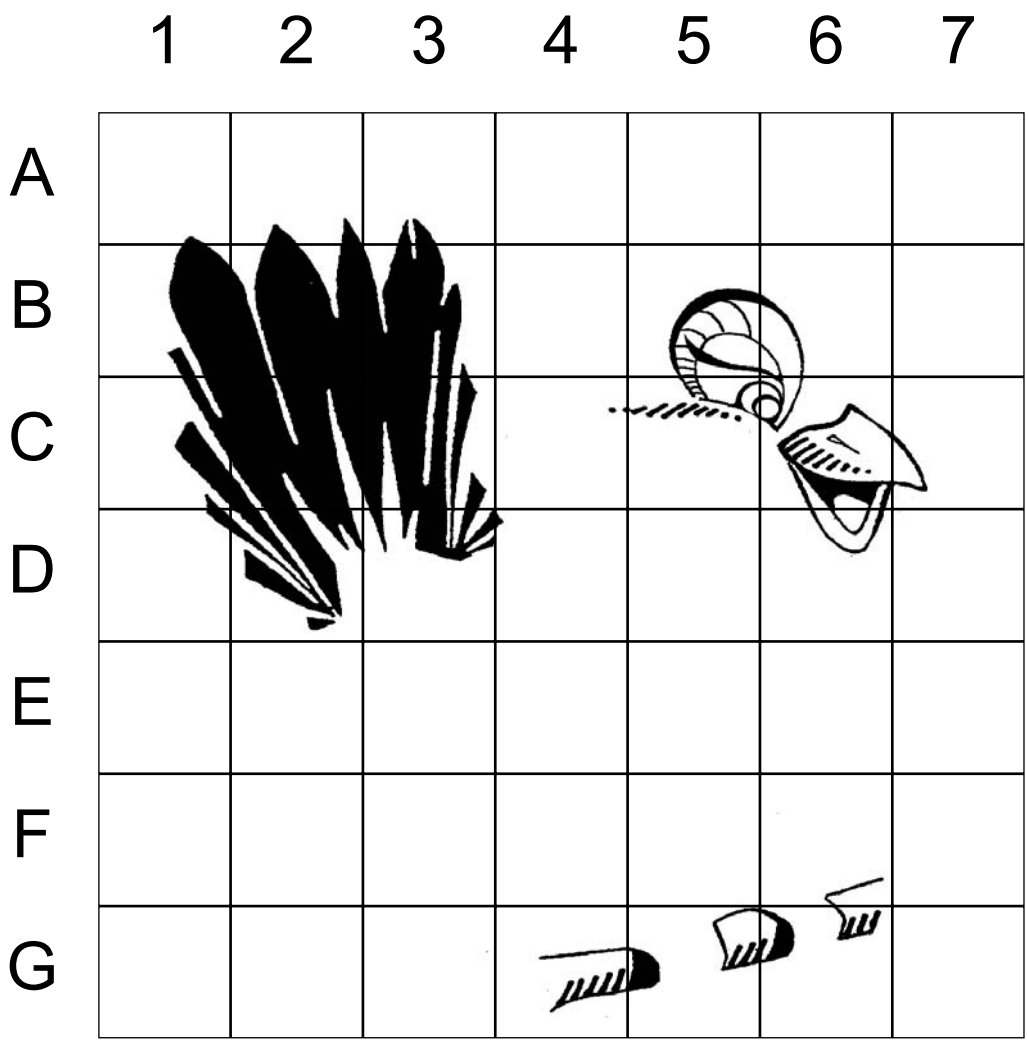


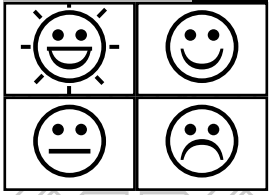
Draw the little sparrow using the grid, then read the story about her that follows. **C**





We must care for Allah's world.

Comments **T**



Read the story below and find suitable one word meanings for the words in the vocabulary list. **T**

One day, the Holy Prophet Muhammad [s] was travelling with some Companions [r]. After they had gone some way, they decided to stop and rest.

The Prophet [s] left his Companions [r] for a short time and while he was away, they amused themselves watching the birds flying in the sky. There were many different sorts of birds. Then, one of the Prophet's [s] Companions [r] pointed upwards.

"*Look!*" he said to the others. "*There is a pretty bird. It looks like a mother bird because there are two young birds with her! The two young birds must be her fledglings!*"

The bird was a sparrow and the two small birds were indeed her fledglings. The three birds flew round

and round above the heads of the group of men. They watched them with pleasure because the birds were very beautiful. But the young fledglings were not so good at flying as their mother was. Gradually, as they flew above the heads of the men, they began to get lower and lower.

"*Let us catch them!*" one of the men cried. "*It will be easy!*"

The others agreed with him, and after a while, the little fledglings came low enough for them to put up their hands and catch them. When the fledglings felt the hands close around them, they struggled and shrieked in fright. But the men were too strong for them and however hard they struggled, they could not escape.

At last, the little birds were exhaust-

P C

Vocabulary

amuse

fledgling

possess

struggle

gradual

struggle

shriek

exhausted

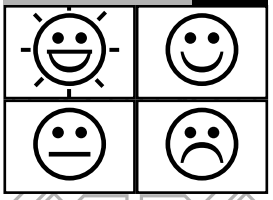
captive

swoop

distress

content

Comments **T**



ed and lay still. The Prophet's [s] friends came to look at them, and stroke the birds' feathers with their fingers.

They were very gentle with the birds, because the Prophet [s] had always told them that they must treat living creatures kindly and gently. They did not mean to harm the birds. They just wanted to have a close look at them.

But the mother bird, flying round and round high above their heads, did not know this. She thought the men meant to kill her babies, or at least keep them as captives. So, she cried and shrieked and kept on swooping down near the men, trying to make them let go of the two little birds.

The men waved their arms to keep her away, and before long, the

mother bird was very distressed. She cried and shrieked more loudly than ever.

Suddenly, while all this was going on, the Prophet [s] returned. He saw the mother bird flying round and round and heard her crying. At once, he realised that she was very unhappy and when he saw his com panions holding the little birds he knew what had caused her unhappi-ness.

"*Who has caused trouble to this sparrow by taking away her young ones?*" the Prophet [s] wanted to know. "*The little birds must be released,*" he told his friends. They had to be allowed to join their moth-er, who was frightened for their safety.

The Prophet's [s] Companions obeyed him at once. They opened

their hands. The little birds struggled for a while, and then spread their wings and flew upwards. They reached their mother high up in the sky, and together, the three birds flew away and out of sight.

It was a happy thing to see. The mother bird was no longer distressed and the fledglings were no longer frightened. Because the three birds were happy, the hearts of the Prophet's [s] Companions were happy, too.

The Prophet [s] was content. He had been unhappy to see the mother bird in trouble. But now, all was well again.

From this story we have learnt :

- The holy Prophet Muhammad [s] loved and showed great respect to all living creatures and we too must do the same.

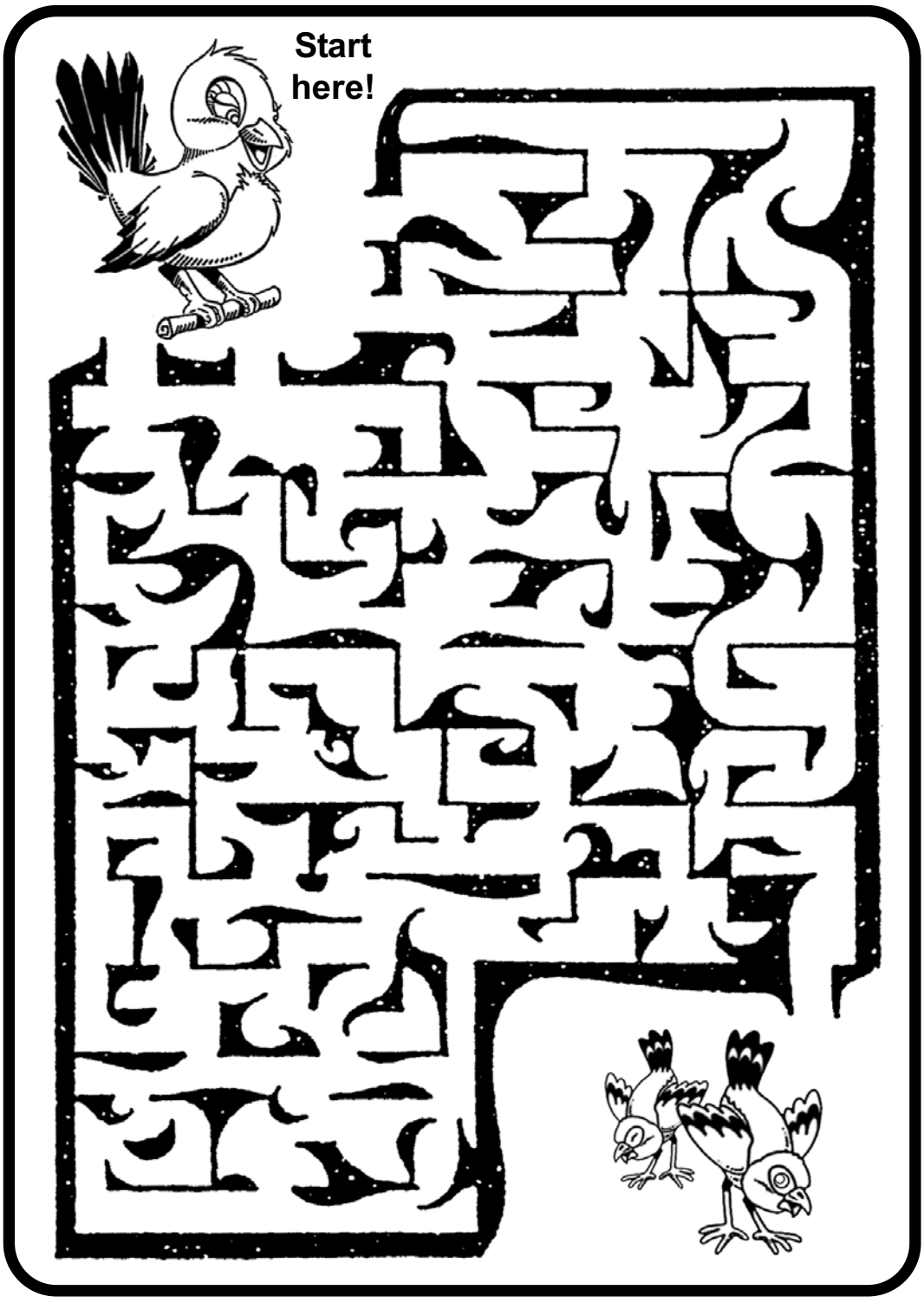
- Respect for living creatures means never causing them undue harm and helping them whenever they need help.
- Animals too feel fear and sadness.
- Living creatures love their young, and become sad when they are separated.
- Living creatures must be handled gently, with care.
- Animals are not meant to be kept in captivity.
- We must always help creatures that are in distress.
- Only when all creatures are happy will our hearts too be filled with happiness.
- We are to observe and admire the wonders & beauty of nature.
- Can you think of any other lessons we can learn?

AN IMPORTANT POINT TO REMEMBER

Human beings have not only been given authority over living creatures but also the moral responsibility to live in harmony with them. This is part of Allah's trust or *Amanah* to Mankind.

C

Can you help the sparrow down through the maze to find her little fledglings? Draw a line along the path you take.



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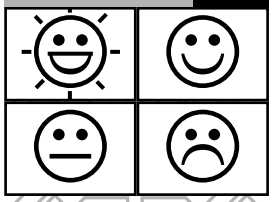
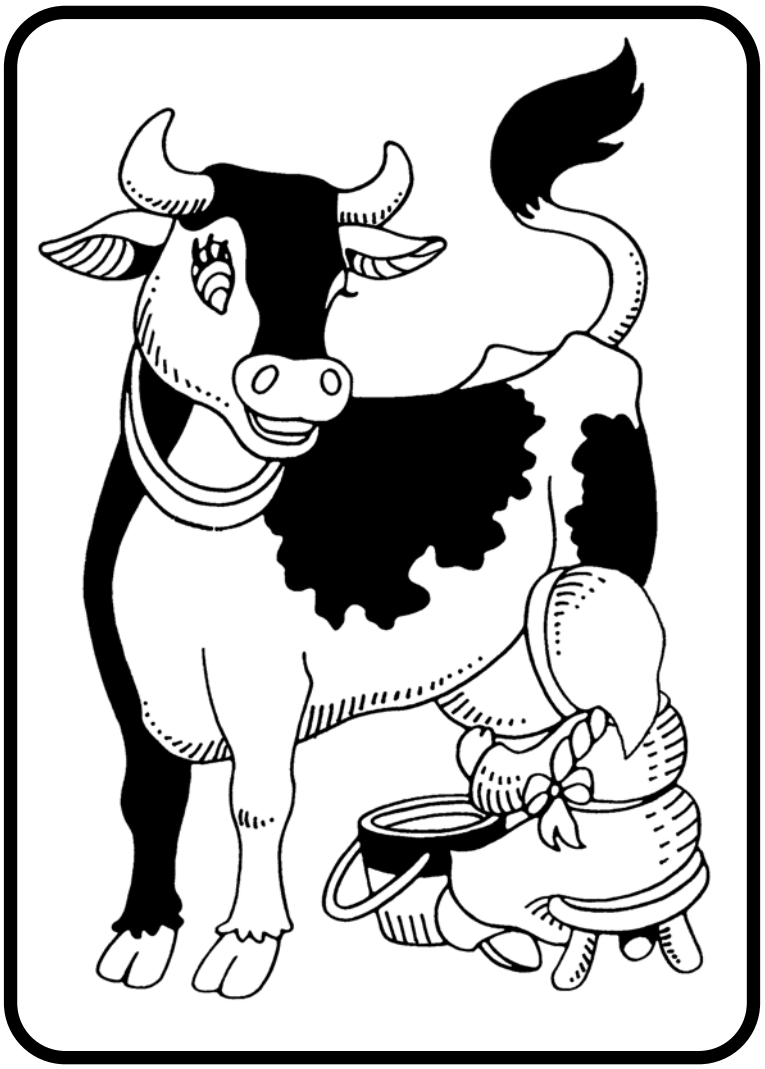


Not only are we required to care for all living creatures but in turn they too benifit us.

C P

Colour in the picture of the little girl milking her cow. Cows benifit us with their milk, meat and hide. Can you think of how other creatures benifit us?



eg. Bees give us honey and pollinate flowers.

Horses .....

Chickens .....

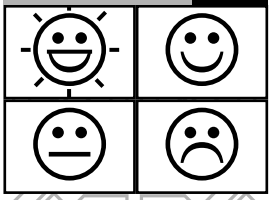
Dogs .....

Fish .....

Sheep .....

Camels .....

Comments **T**



Colour-in the picture of the man who lovingly cares for the stray animals that live in his neighbourhood. **C**

How else can you show respect for Allah's living creatures? List at least five ways. **C P**

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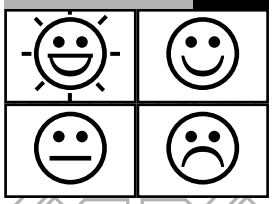
Comments **T**



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Ask your parents to help you find one verse in the Holy *Qur'an* that describes how animals have been created to serve humankind. Look at the clue to where to find the verses. **P C**

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(*Surah Nahl, 16:5-8*)

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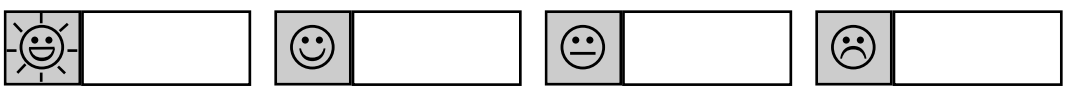
SUMMARY **P**

BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- listened to an extract ☐
- used a mirror to read an inverted sentence ☐
- completed sentences using a word list ☐
- learnt a new *Ayah* and a new *Hadith* ☐
- drawn a variety of animals ☐
- completed a word search ☐
- drawn a sparrow using a grid ☐
- read a short story ☐
- found suitable one word meanings ☐
- identified specific teachings ☐
- solved a maze ☐
- coloured in a picture ☐
- listed the benifits of certain animals ☐
- coloured-in another picture ☐
- explored various ways of showing respect ☐
- search for a verse in the Holy *Qur'an* ☐

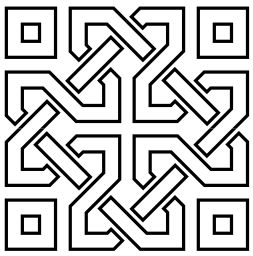
Comments **T**

How does my teacher
rate my performance in this lesson ?



FIQH
islamic law

بسم الله الرحمن الرحيم



C O N T E N T S

LESSON 1	*Taharah*	92
LESSON 2	*Istinja'*	105
LESSON 3	*Wudu'*	119

T P

Cleanliness and personal hygiene form a major part of bodily health. "*Purity is half of the faith*," declared the noble Prophet Muhammad [s] and stressed the importance of regular baths, ablutions and the use of the *miswak*, the tooth stick. This is all the more remarkable in an environment where water was at a premium.

Cleanliness and personal hygiene are maintained as part of religious devotion and as part of a natural daily routine. A Muslim is required to wash his private parts after going to the toilet. He is required to be in a state of *Wudu'*, for *Wudu'* is a condition for *Salah* and *Salah* is performed five times a day. *Wudu'* cleans parts of the body which are not normally cleaned during the course of the day such as the feet, nostrils and behind the ears.

Cleanliness remains the chief factor inhibiting the spread of disease. Wherever you live and no matter how poor you are, Islam requires of you to remain clean and develop habits of cleanliness.

Wudu'

Before Muslims pray, it is essential to be in a ritually pure condition. This means that we must wash our hands, faces, and feet before we are allowed to perform the *salah* (ritual prayer). The procedure for attaining this cleanliness is called *wudu*', or ablution. Islam teaches that before we present ourselves before Allah (God), we must make every effort to look presentable. Would you meet the president with dirt on your face? Would you cook dinner without first washing your hands? Would you go to school in sweats and uncombed hair? Even as we try to make a good impression on others, so, too, does Allah give us a way to make ourselves fit for His review.

One of the primary aims of *Wudu'* and of obtaining purity is to secure inner light and tranquility as well as to dispel evil thoughts. Furthermore, perplexity and anxiety are washed away. Thus, the spirit of *Wudu' (ritual* purification) is inner light, happiness of the heart and contentment.

Wudu'thus refreshes and prepares an individual for prayer. It dispels worldly anxiety and pre-occupation and as such the devotee is attentive and cognizant when he prays.

One of the main features of a *masjid* (mosque) is the fountain or *wudu'* area where Muslims go to make their ablutions. *Wudu*' can even be made in a sink; all that's needed is clean water. The entire procedure takes about a minute, and Muslims are encouraged by the Prophet [s] not to waste water while doing so. The state of ritual purity is valid for as long as a person has no bodily waste functions, and doesn't bleed or fall asleep, so a person could make several prayers throughout the day on just one *wudu*'. There is a requirement for taking a shower, as well, for those who had intimate relations, or finished their menses. The blessed Prophet Muhammad [s] once said, "*The key to heaven is prayer (salah) and the key to prayer is being ritually pure.*"

The concept of washing before prayer is not a new one. The Bible provides numerous examples of its prophets, priests, and even Jesus [a] washing before praying. Even though this practice has fallen into disuse in modern-day Judaism and Christianity, it is nevertheless an integral part of their ancient religious roots.(See Exodus 30: 1 7-21, for example.)

lesson 1

OUTCOME OBJECTIVES T P

- learn about the nature and significance of *Taharah,* of purity and cleanliness in Islam
- appreciate that Allah, being pure, loves only the pure
- understand that Revelation and Divine guidance is a source of great comfort, relief and joy for believers
- recognize that angels are pure and are offended by any form of impurity, spiritual or physical
- discover that the home must be kept absolutely pure and hygienic at all times
- recognise that impurity can be both physical and spiritual, and that both must be eschewed
- discern that impurity deprives one of blessing

LESSON OVERVIEW T P

BY THE END OF THIS LESSON THE CHILD WILL HAVE HAD AN OPPORTUNITY TO :

- listen to an extract being read out by the teacher introducing *Taharah* (cleanliness and purity)
- rewrite a key sentence for emphasis
- complete a writing exercise for comprehension
- learn a new *Ayah* and a new *Hadith*
- colour-in an Arabic word for enjoyment
- match the correct pairs of words
- listen to a story about observing *Taharah* at home
- identify the specific teachings being conveyed
- focus on an important point
- complete a picture puzzle for enjoyment
- complete a picture puzzle to discover a hidden word
- use the hidden word to complete sentences
- focus on a second important point related to lesson

LESSON 1

Taharah

PURITY

Vocabulary

purity
Taharah
mind
soul
surroundings
thoughts
deeds
hygienic
littering
polluting
Tahir
impure

Read and explain the following. **T**

The Arabic word for purity and cleanliness is *Taharah*.
Taharah is one of the most important duties for a Muslim.

Taharah means cleanliness of the :

1) mind and soul
2) body and clothes
3) home and surroundings

We keep our minds and souls clean by not having evil thoughts nor doing evil deeds.
We keep our bodies and clothes clean by washing them regularly.
We keep our homes and surroundings clean by being tidy and hygienic, and not littering or polluting.

If a Muslim is not *Tahir*, pure and clean, then he cannot perform *Salah* or touch the Holy *Qur'an*.
Therefore a Muslim always stays clean.

The angels are pure and clean and

remain close to those who are pure and clean.
shaytan is impure and unclean and is always close to those who are impure and unclean.

Allah only loves those who are pure and clean.

Rewrite the words and copy the sentence. **C**

Allah	Allah	.....
loves	loves	.....
those	those	.....
who	who	.....
are	are	.....
clean	clean	.....

Allah loves those who are clean.

.....

Complete the sentences using the list below **C P**

Allah	Muslim	deeds	*Salah*	*Taharah*
Qur'an	bodies	thoughts	clothes	

The Arabic word for purity and cleanliness is ..... .

ACTIVITIES

Qur'an

Allah ﷻ has declared:

"Indeed Allah loves those who repent constantly and He loves those who remain pure and clean."

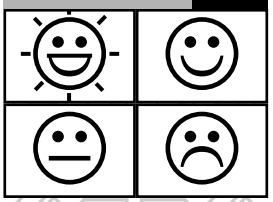
Hadith

Our beloved Prophet Muhammad ﷺ said:

"Cleanliness is half of faith."

"Cleanliness is a part of faith."

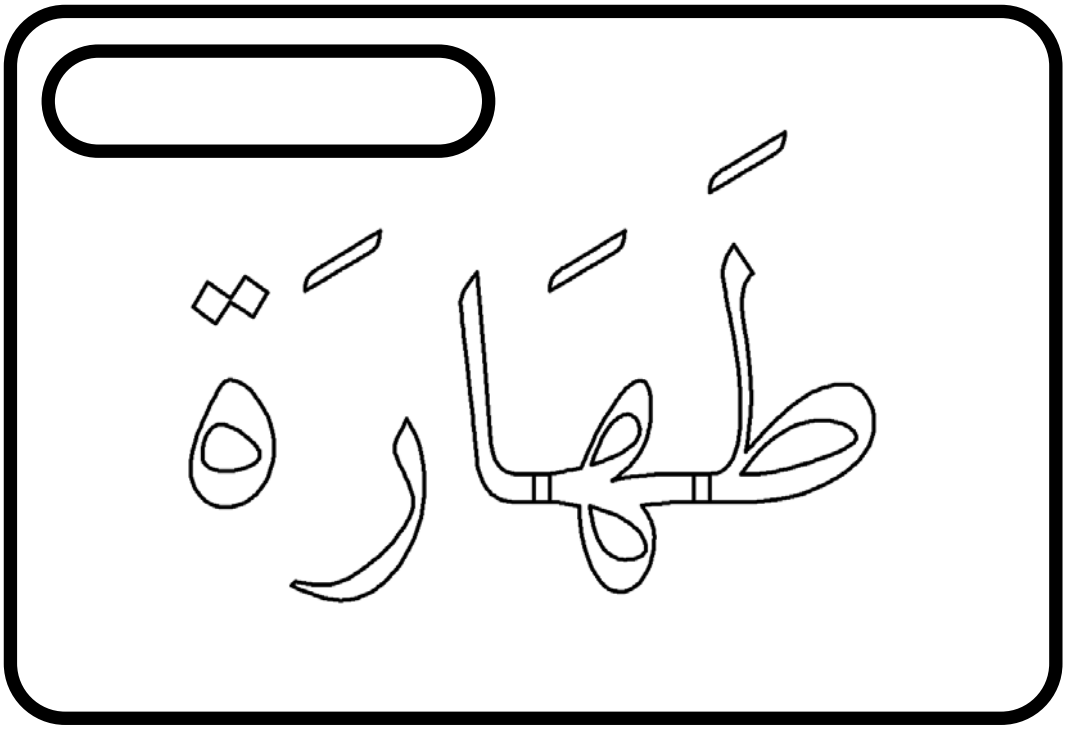
Comments **T**



Taharah is one of the most important duties for a ..... .
We keep our minds and souls clean by not having evil ..... nor doing evil ..... .
We keep our ..... and ..... clean by washing them regularly.
If a Muslim is not clean then he cannot perform ..... nor touch the Holy ..... .
..... only loves those who are pure and clean.

C

Can you read the word below ? Do you know what it means? Write your answer in the space provided and colour it in.



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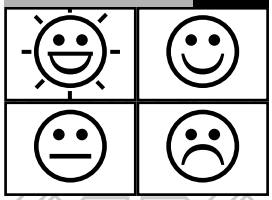


Different parts of the body are cleaned and groomed with different items. Match the correct pairs in the two columns by drawing a line between them and colouring each pair the same colour. **C**

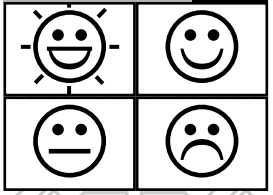
Column A	Column B
teeth	handkerchief
ears	toothbrush
nose	soap and water
hair	earbud
body	brush

Read the following story. **T**

Nabi Muhammad [s] was very anxious. He had been waiting for revelation, but angel Jibra'il [a] had not come for many, many days. the people too had asked many questions and he needed to give them answers. Why was Jibra'il not coming?

"*What could be the problem?*" *Nabi* Muhammad [s] thought to himself. "*Have I displeased my Lord. Is*

Comments **T**



P C

Vocabulary

anxious

revelation

displeased

intend

wrongdoers

raced

noble

concern

grand

dreadful

gloomy

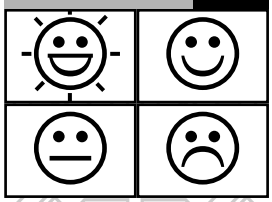
atmosphere

arch

heaved

sigh

Comments T



there no more revelation to come. Or worst still, did Allah now intend to punish the wrongdoers?" These frightening thoughts raced through the Noble Prophet's [s] mind.

Another day passed and the concern could be seen on the Holy Prophet's [s] handsome face as he sat in the Masjid an-Nabawi, the grand *masjid* in Madinah. Oh, how dreadful this time must have been for the Prophet [s]. But just then, through the gloomy atmosphere, a bright light appeared. It was the arch-angel Jibra'il [a].

Nabi Muhammad [s] heaved a sighed of relief. All was well again and the frightening thoughts vanished, just as the darkness of night vanishes with the coming of the morning sun. But why did Jibra'il not come for so many days?

Angel Jibra'il stood before the Holy

Prophet [s] in all his majesty and beauty. With a sweet, melodious voice he began to speak, "*O Muhammad, I know of your concern. But should I tell you why I have have not come for so many days?*"

"*Yes, please do tell me for I do not want to displease my Lord again!*" replied *Nabi* Muhammad [s].

"*You have not displeased your Lord, O Muhammad. But what stopped me from entering your home was that there was was a statue at the door, a curtain in the house with pictures of animals and men on it, and a little puppy inside the house. Your Lord orders that the head of the statue be broken off so that it resembles the trunk of a tree, that the curtain be cut and made into two pillows to recline on, and that the puppy be taken out.*"

P C

Vocabulary

relief

vanished

majesty

melodious

entering

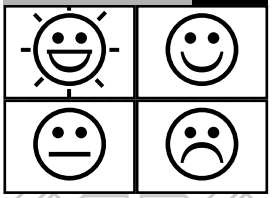
resembles

recline

immediately

blessed

Comments **T**



Nabi Muhammad [s] immediately did as Allah had commanded and from that day on the arch-Angel Jibra'il never stayed away from his blessed home.

The following lessons learnt from the story must be explained & discussed thoroughly

- The arch-angel Jibra'il is the angel of Revelation.

- *Nabi* Muhammad [s] would only tell people what Allah had instructed him to, and never offer his own opinion.
- Guidance and revelation are a mercy which Allah can withdraw if His servants are disobedient.
- Prophets are never disobedient to Allah.
- Revelation and Divine guidance, the Holy *Qur'an*, is a source of tremendous comfort, relief and joy for believers.

- Angels are majestic creatures made of light.
- Angels are pure.
- Angels are offended by any impurity, whether it be spiritual or physical impurity.

- Statues and the display of pictures of animals and human beings are *Haram*.
- Keeping dogs as pets in the house is *Haram*.
- Dogs are unhygienic creatures and their saliva too is impure and harmful to human health.
- They cause impurity by soiling the floors of homes and licking household items.

- Angels are offended by impurity.
- The angels of mercy do not enter the homes which are impure.
- The angels of mercy do not enter houses in which are pic-

tures and statues of animate beings are displayed.

- It is permissable to have pillows, couches and rugs which have pictures of animals and human beings on them as these are sat and trampled upon and deliberately not shown any respect.

- A true Muslim does not hesitate in implementing the commands of Allah no sooner does he come to know of it.

AN IMPORTANT POINT TO REMEMBER

Dogs which are kept for a purpose, such as hunting, guarding cattle, property or crops and the like are exempted from the above ruling. The Prophet [s] said,

> "*Whoever keeps a dog, except for hunting or for guarding crops or cattle, will lose one large measure (qirat) of his reward each day.*"

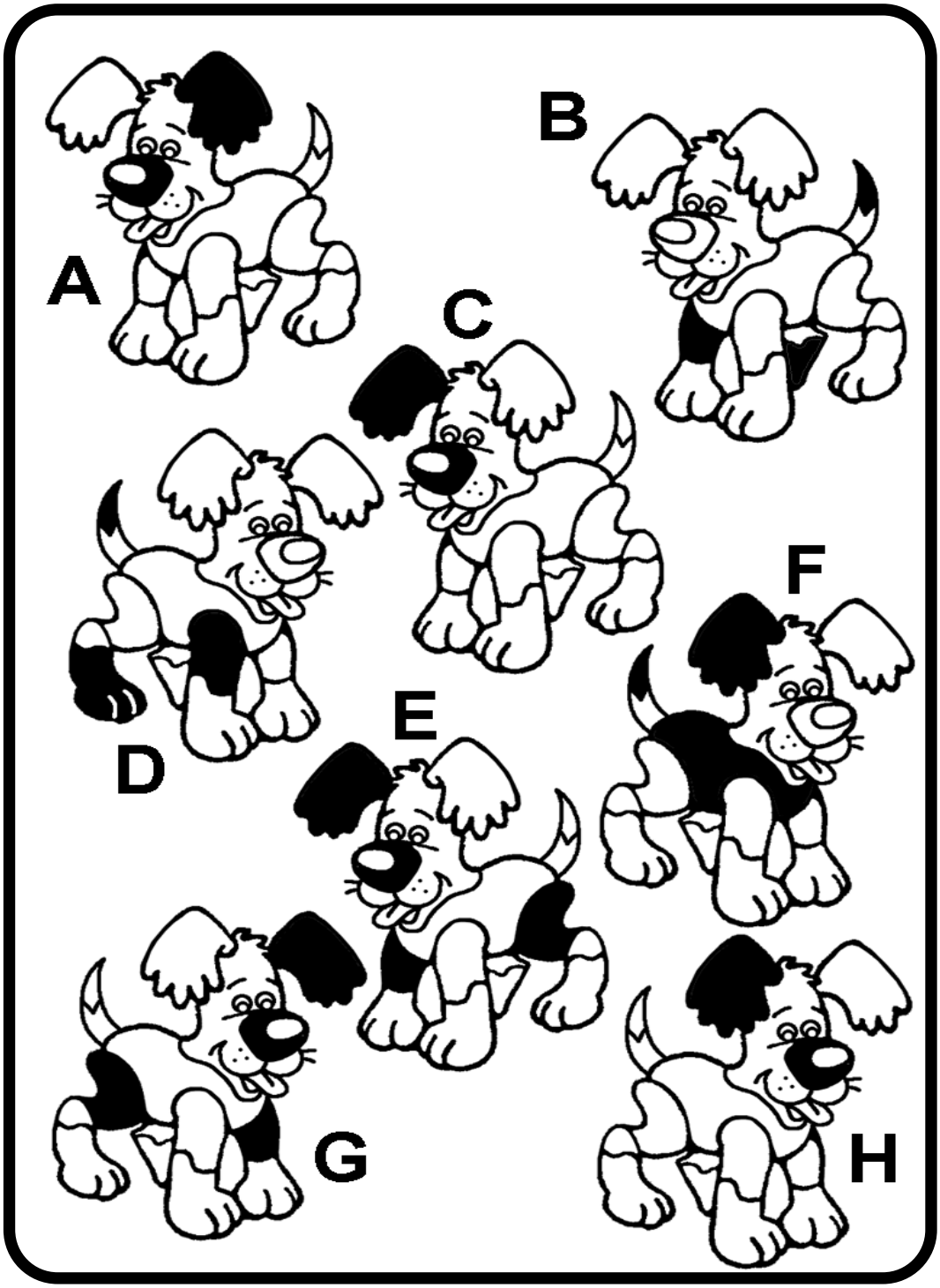
However, the prohibition of keeping dogs in the house does not mean that dogs may be treated cruelly or that they should be eradicated. Allah states in the Holy Qur'an,

> "*There is not an animal on the earth, nor a bird flying upon two wings, but comprise nations like your selves.*"

Nabi Muhammad [s] also told his Companions a story concerning a man who found a dog in the desert, panting and licking the dust due to thirst. The man went to a well, filled his shoes with water, and relieved the dog's thirst. The Messenger of Allah [s] then said,

"*Allah appreciated this and forgave him all his sins.*"

Which two puppies are identical? Circle them! **C**



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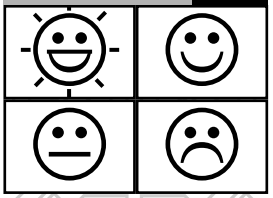
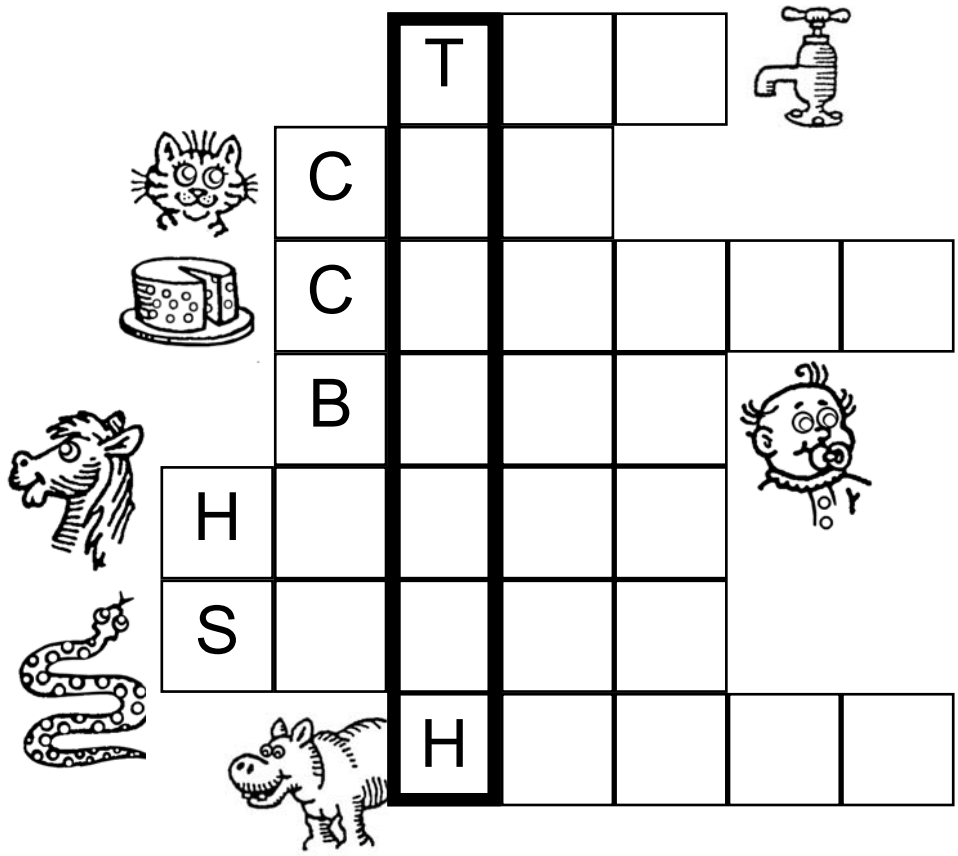


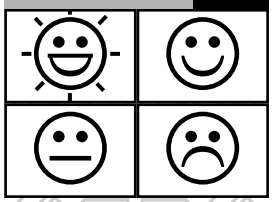
ACTIVITIES

Use the pictures to discover the hidden word needed to complete the sentences below . **C P**



__ __ __ __ __ __ __ is an important part of being a Muslim. Despite living in a desert land with very little water, __ __ __ __ __ __ __ was made an obligation upon the early Muslims. *Nabi* Muhammad [s] stressed the importance of regular baths, ablutions and using the *Miswak,* the natural toothbrush, too. __ __ __ __ __ __ __ is a part of a Muslim's religious duty. __ __ __ __ __ __ __ includes washing of the private parts after going to toilet. __ __ __ __ __ __ __

Comments **T**



also includes washing before performing *Salah* five times a day. __ __ __ __ __ __ __ __ is the best way to prevent the spread of disease. No matter how poor you may be Islam demands that you observe __ __ __ __ __ __ __ __ .

AN IMPORTANT POINT TO REMEMBER

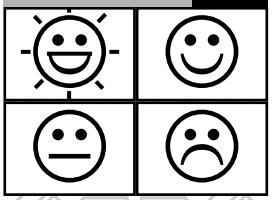
Islam categorically prohibits pictures of animate beings and the drawing thereof. Educational pictures, specifically those meant for children, are an exception. The very same applies to dolls and other playthings that represent another natural tool of development during the early formative stage of children.

SUMMARY P

BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- listened to an extract ☐
- rewrote a key sentence ☐
- completed a writing exercise ☐
- learnt a new *Ayah* and a new *Hadith* ☐
- coloured-in an Arabic word ☐
- matched the correct pairs of words ☐
- listened to a story ☐
- found suitable one word meanings ☐
- identified specific teachings ☐
- completed a picture puzzle ☐
- discovered a hiddebn word ☐
- completed a series of sentences ☐

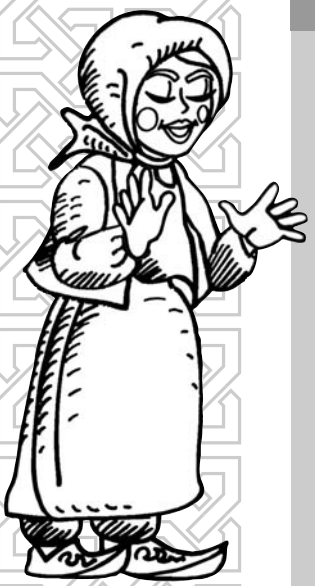
Comments T



How does my teacher
rate my performance ?

Excellent	Well Done	Satisfactory	Poor

lesson 2



OUTCOME OBJECTIVES T P

- learn about *Istinja',* toilet hygiene, its correct method and etiquette
- recognize that Islam teaches modesty and impeccable hygiene
- understand that it is not permissable to relieve oneself in the presence of others
- discover that tremendous caution must be exercised in preventing urine from splashing onto ones clothing
- appreciate that visiting graveyards and praying for the deceased brings them comfort and relief
- learn that being careless about hygiene is a sin which warrants punishment

LESSON OVERVIEW T P

BY THE END OF THIS LESSON THE CHILD WILL HAVE HAD AN OPPORTUNITY TO :

- listen to an extract being read out by the teacher introducing *Istinja'*, the correct toilet hygiene.
- complete a true & false exercise for comprehension
- learn a new *Ayah* and a new *Hadith*
- draw pictures of the items used for *Istinja'*
- listen to a story about the importance of correct toilet hygiene and etiquette
- identify the specific teachings being conveyed through the story
- complete a table identifying the correct and incorrect methods of *Istinja'*
- complete a cross-word puzzle for comprehension
- solve a maze puzzle for enjoyment

Read and explain the following. T

Istinja' means washing the private parts after passing urine or stool.
Istinja' is done with water and toilet -paper.
Istinja' can also be done with pebbles if no water or toilet-paper is available.
The one who does not do *Istinja'* is not *Tahir,* pure and clean.

The method of *Istinja'* and visiting the toilet is as follows:

1) Before entering the toilet recite this *du'a'* or supplication :

اَللّٰهُمَّ اِنِّيْ اَعُوْذُ بِكَ مِنَ الْخُبُثِ وَ الْخَبَائِثِ

"*Oh Allah, I seek your protection from all filth and impure creatures.*"

2) Enter the toilet with the left foot first.

3) Sit down when passing urine or

Vocabulary

Istinja'
private parts
urine
stool
pebbles
available
method
entering
recite
supplication
filth
impure
seek
pardon
discomfort
relief

stool.

4) Using the left hand, wipe the private parts with toilet-paper first.

5) Wash the private parts with water, using the left hand again. You may use soap as well.

6) Dry the private parts with toilet paper, again with the left hand.

7) Wash both hands with water and soap.

8) Leave the toilet with the right foot first.

9) Recite this *du'a'* after leaving the toilet:

غُفْرَانَكَ اَلْحَمْدُ لِلّٰهِ الَّذِيْ اَذْهَبَ عَنِّي الْاَذٰى وَ عَافَانِيْ

"*I seek your pardon (O Allah!). All Praise be to Allah Who has removed discomfort from me and granted me relief*."

State whether True or False. C

Istinja' means washing the private parts after passing stool. T

Istinja' is done with toilet-paper only. ☐

Istinja' can also be done with pebbles. ☐

The one who does not do *Istinja'* is still pure and clean. ☐

Enter the toilet with the left foot first. ☐

When passing urine you may stand. ☐

Use the right hand to,wash the private parts. ☐

You may not use soap when doing *Istinja'*. ☐

After *Istinja'* wash both hands thoroughly with water and soap. ☐

Leave the toilet with the right foot first. ☐

To perform *Istinja'* correctly a number of items are required, for example, a water jug, toilet-paper, pebbles if water is unavailable, soap and a towel. Draw a picture of each of these items. C

ACTIVITIES

Qur'an

Allah ﷻ has declared:

"...There are men who love to be purified, and Allah loves those who purify themselves."

"...Allah does not wish to cause you difficulty, but to make you clean, and to complete His favour to you, that you may be grateful."

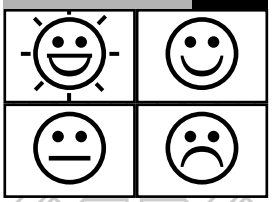
Hadith

Our beloved Prophet Muhammad ﷺ said:

It is narrated by Abu Hurayrah [r] that the Holy Prophet [s] would wash with water after relieving himself.

"None of you should wash himself with his right hand when in the toilet."

Comments T



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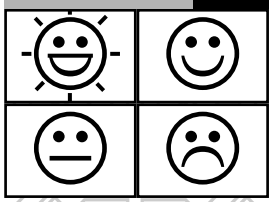


Read the following story. T

Before Islam the Arabs were not modest nor were they concerned about hygiene. A man would stand and urinate in full view of passers-by and think nothing of it. But then

Allah sent a caring Prophet [s] who loved all mankind just as a father loves his children. He patiently taught the most noble habits and most beautiful ways just as a father teaches his children.

The Holy Prophet Muhammad [s] would go out into the hills with a shield. He would fix it in the soft sand and sit down, hiding himself when passing urine. In this way no one was able to see him and no urine would be able to splash back onto his clothing.

Some Arabs one day saw him doing this and found it most amusing.

One of them remarked, "*Look at him. He is relieving himself as women do*."

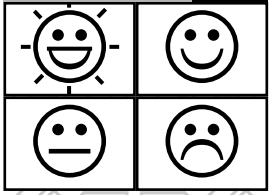
The Holy Prophet [s] happened to

P C

Vocabulary

modest
.....
concerned
.....
hygiene
.....
passers-by
.....
shield
.....
amusing
.....
relieveing
.....
plucked
.....
unusual
.....
witnessed
.....
guard
.....
ill-feeling
.....

Comments T



overhear what they had said. As soon as he was done he walked up to them and said, "*This is the purer and cleaner way. In fact, in the past , some pious men were so concerned about urine splashing onto their clothing that they would cut off that part of the clothing on which it happened to splash*." This was so because they realised that Allah loves only those who remain pure and clean.

Once *Nabi* Muhammad [s] went to visit the graveyard, as was his habit. Here he would pray to Allah to forgive those who had passed away and grant them *Jannah*. His love and concern for all Muslims went far beyond this world.

As he passed by two graves he suddenly stopped and raised his blessed hands. He prayed and

tears began to roll down his handsome cheeks. After some time he walked over to a green bush and plucked a branch which he broke in two. He then stuck one part on each of the two graves.

This was most unusual indeed. The Companions had often accompanied the Holy Prophet [s] to the graveyard but had never before seen him doing anything quite like that.

"*O Prophet of Allah, indeed we have witnessed you doing something very unusual . Please do tell us why you cried and why you placed those twigs on the two graves.*"

Nabi Muhammad [s] replied in a sad voice, "*Both of these men are being punished in their graves, but not because they were evil men. One*

was not careful when passing urine and did not guard himself against the little droplets splashing onto his clothing. And the other would sometimes carry tales, even though they were true. This would cause mischief and ill feeling between people. So I prayed to Allah to forgive them and to remove the punishment, at least for as long as the two twigs remain green."

The following lessons learnt from the story must be explained & discussed thoroughly

- Islam taught people modesty and hygiene.

- *Nabi* Muhammad [s] loved mankind more than a father loves his own child.
- Teaching others the correct manner of living shows true love.

- It is not permissable to relieve

oneself in the presence of others.
- It is not manly to be immodest.

- Care must be taken that no urine falls onto the clothing when relieving oneself.
- If impurity soils ones clothing it must be removed immediately. Washing the impurity away is sufficient.
- Allah loves only those who remain pure and clean.

- It is a noble *Sunnah* of the Holy Prophet [s] to visit the graveyards regularly and pray for the deceased.
- Our love for others must extend beyond this world because we live beyond this world.
- *Nabi* Muhammad [s] was able to see the unseen condition of the inmates of graves.
- Reward and punishment begin in the grave.

- The grave can either be a garden of paradise or a pit of hell.

- We must guard themselves from minor sins too.
- Being careless about hygiene and carrying tales are sins which warrant punishment.

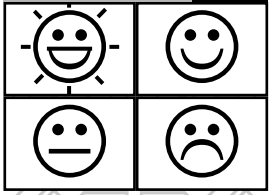
- By praying for the forgiveness of the deceased Allah removes their punishment or at least alleviates it.

- Placing the twig was merely an indication of the time during which allah would relieve the sinners of their punishment. it should not be made into a custom. Flowers too should not be placed on graves as this is the custom of the Christians and the disbelievers. Muslims should not follow their customs.

Indicate, by means of a tick, the column to which each sentence refers. **C P**

	Correct Method	Incorrect Method
reciting the *Du'a'* in the toilet		
entering the toilet with the right foot		
standing and urinating		
using water and toilet paper		
using the right hand to wash		
leaving the toilet with the right foot		
reciting the *Du'a'* after leaving toilet		
washing the hands after *Istinja'*		
relieving oneself in public		
allowing droplets of urine on clothing		
using pebbles when no water found		

Comments **T**



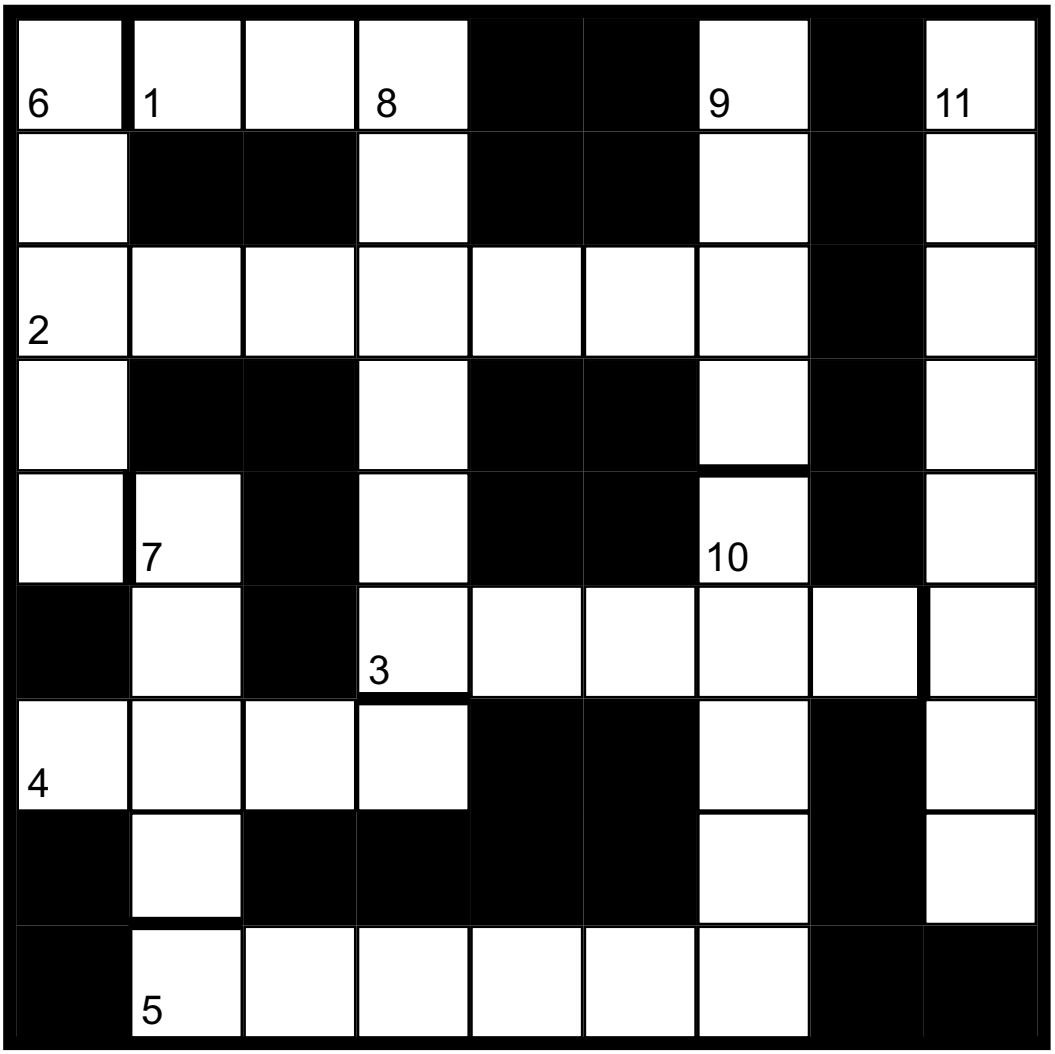
Complete the crossword puzzle. P C

ACROSS

1) When passing urine or stool we must .....
2) The Arabic word for washing the private parts.
3) The Arabic word for a person who is clean.
4) We must ..... our hands after *Istinja'*.
5) Another word for 'being shy'.

DOWN

6) Droplets of ..... must not fall on our clothing.
7) *Nabi* Muhammad [s] would visit the graveyard to ..... for the deceased.
8) The place where we relieve ourselves.
9) ..... may also be used along with water when doing *Istinja'*.
10) We do not enter the toilet with the ..... foot.
11) Those who do not perform *Istinja'* correctly will be .....



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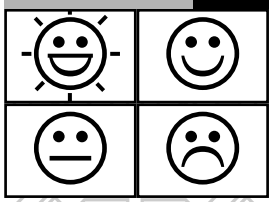
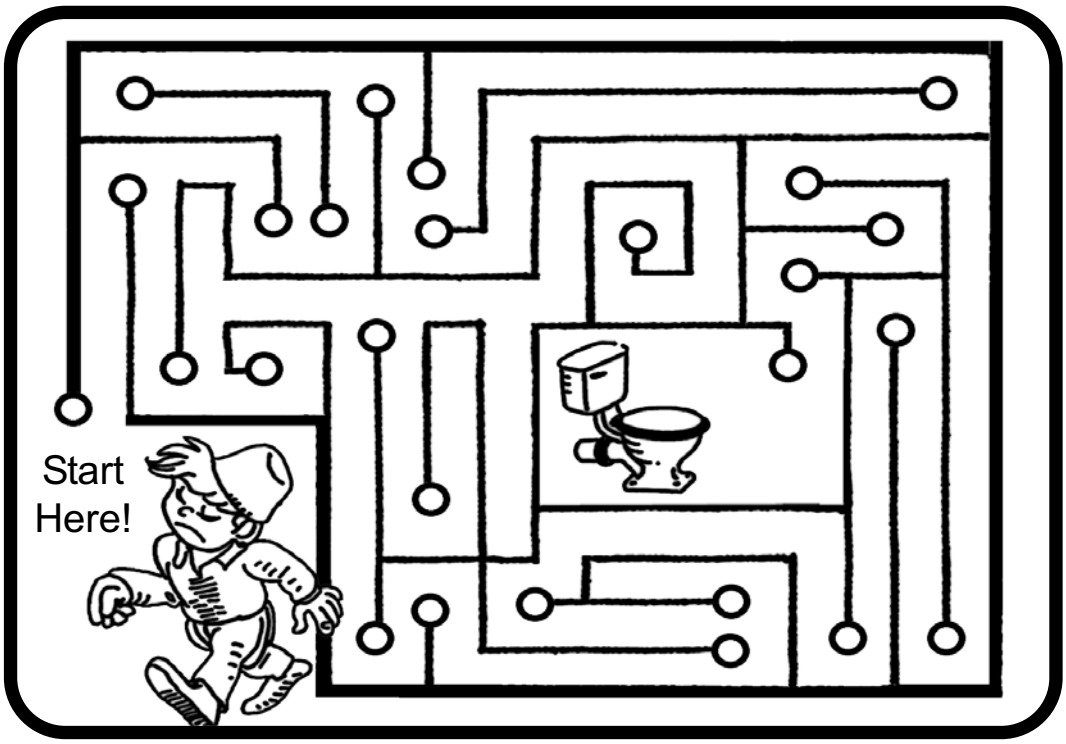


Children often wait till the last minute before going to toilet. This is a bad habit which often causes them to soil their clothes. Help the little boy get to the toilet as quickly as you can. **C**



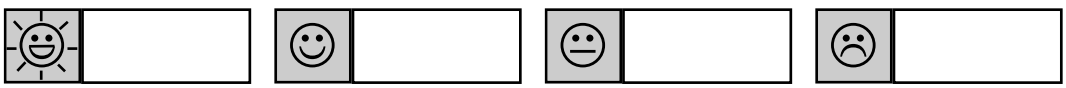
SUMMARY **P**

BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- listened to an extract ☐
- completed a true & false exercise ☐
- learnt a new *Ayah* and a new *Hadith* ☐
- drew pictures for enjoyment ☐
- listened to a story ☐
- found suitable one word meanings ☐
- identified specific teachings ☐
- completed a table ☐
- completed a cross-word puzzle ☐
- solve a maze puzzle for enjoyment ☐

Comments **T**

How does my teacher
rate my performance in this lesson ?



lesson 3

OUTCOME OBJECTIVES T P

- learn about *Wudu*', ritual ablution, and its correct methodology
- understand that ignorance of Islamic law leads to corruption of the religion
- discover that Islamic rites and rituals will not be valid and worthy of merit if *Wudu'* is not performed correctly
- learn that despite instruction to the right path being an obligation it should never be done in a manner that causes embarrassment or a sense of inadequacy
- recognize that the best manner of instruction is by setting a good example
- realize that we should be prepared to learn from anyone, even if they be younger

LESSON OVERVIEW T P

BY THE END OF THIS LESSON THE CHILD WILL HAVE HAD AN OPPORTUNITY TO :

- listen to an extract being read out by the teacher introducing *Wudu',* the ritual ablution
- colour-in pictures describing the various steps in performing *Wudu*'
- complete a word selection exercise
- learn a new *Ayah* and a new *Hadith*
- listen to a story about the importance of performing *Wudu*' correctly as well as the correct manner of religious instruction
- identify the specific teachings being conveyed through the story
- draw pictures depicting the important steps in *Wudu*'
- identify the odd word in a group

Read and explain the following and colour-in the pictures. **T C**

Wudu' means washing certain parts of the body before performing an act of worship, like *Salah*.

There are thirteen steps in performing *Wudu*'.
We shall learn each step one by one.

1) Before commencing *Wudu'* declare your *Niyyah* (intention).

   You can utter the intention in Arabic or in your own language.

نَوَيْتُ اَنْ اَتَوَضَّاَ لِلصَّلَاةِ

"*I have the intention to perform Wudu' for Salah*."

2) Then recite the following *Du'a'*:

بِسْمِ اللّٰهِ وَالْحَمْدُ لِلّٰهِ

"In the Name of Allah, and all Praise be to Allah."

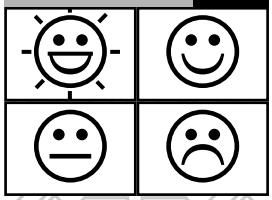
Vocabulary

ablution
performing
commencing
declare
Niyyah
intention
recite
possessor
praise
wrists
rinse
thoroughly
entire
forearms
testimony
repent

3) Wash both hands up to the wrists thrice. Begin with the right hand.

4) Rinse the mouth thoroughly three times.

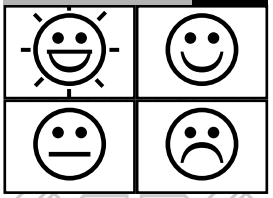
Comments T



5) Rinse the nose thrice.

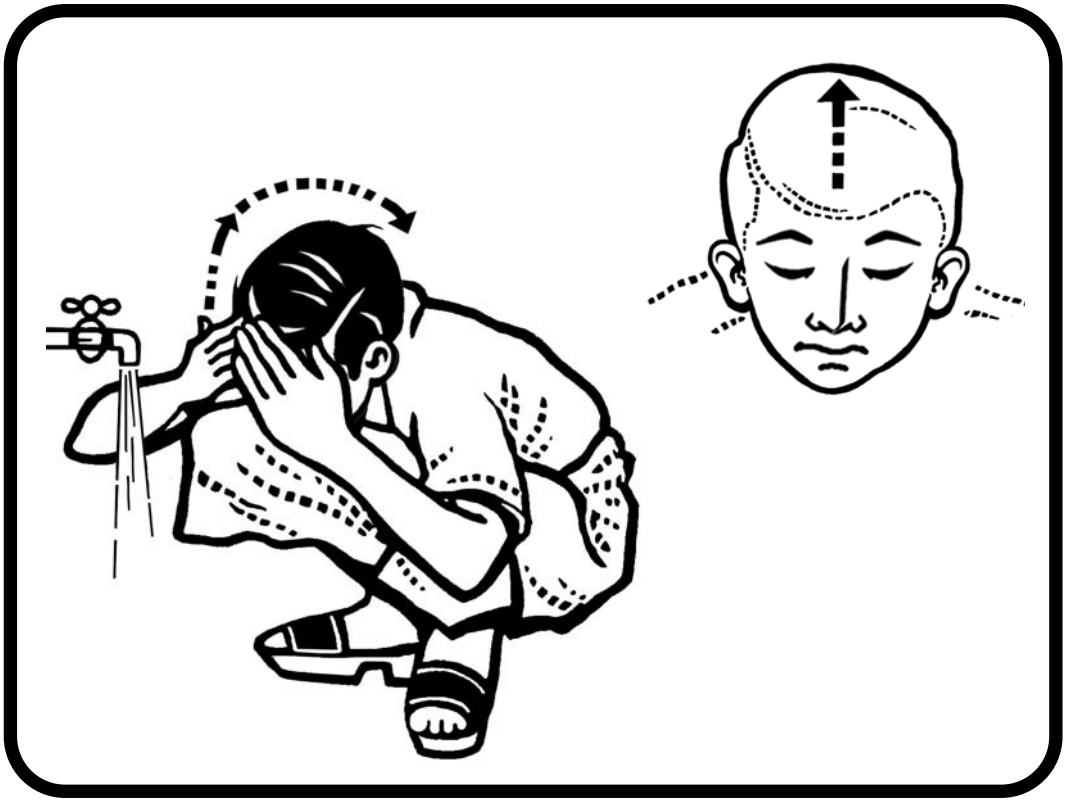
6) Wash the entire face three times.

Comments T



7) Wash the forearms up to the elbow thrice. Begin with the right arm.

8) Pass wet hands over the head, from front to back, once only.



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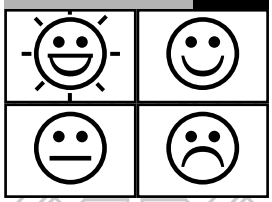
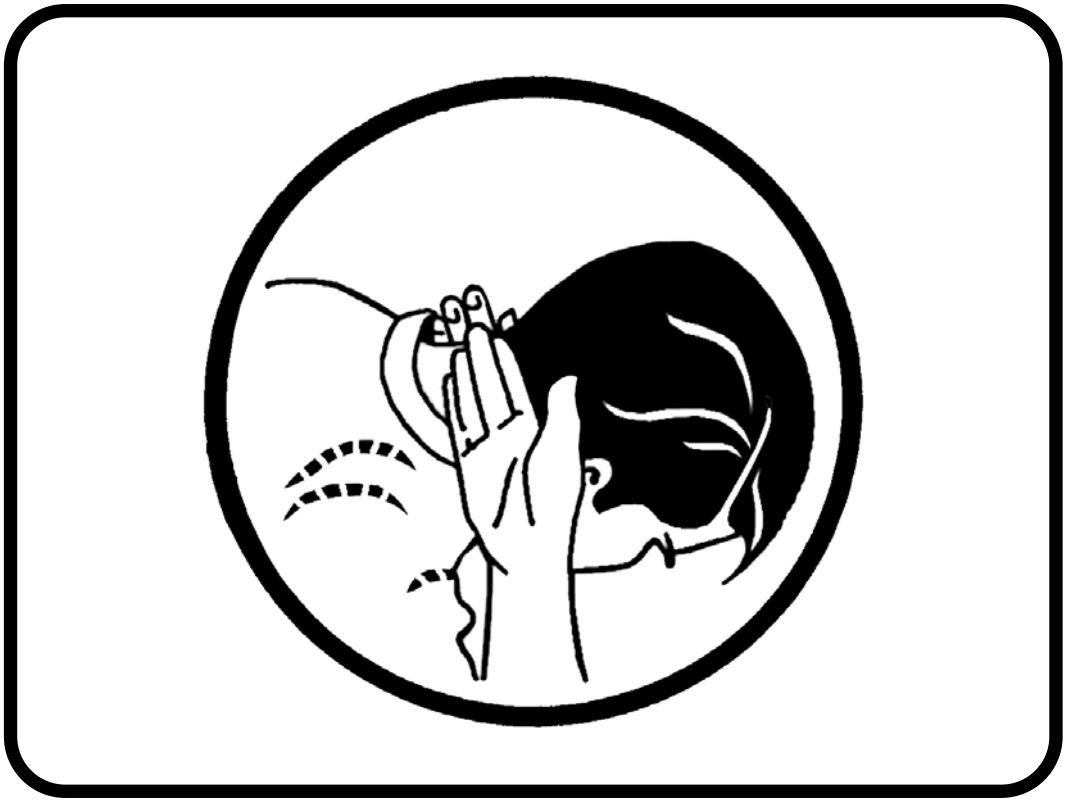


9) Wipe the ears, inside and out, once.

10) Wipe the back of the neck with back of the hands, once.



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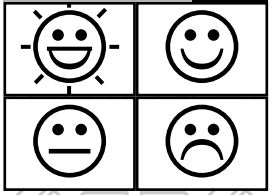
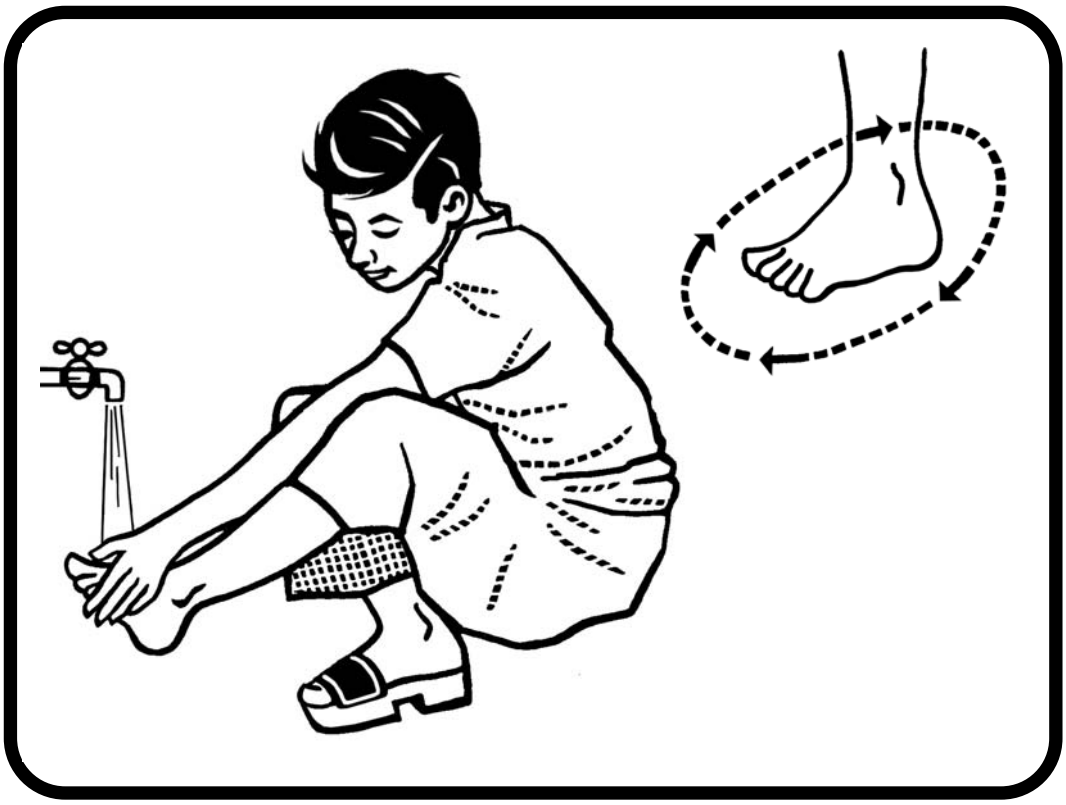


11) Wash the feet up to the ankes thrice. Begin with the right foot.



12) After completing the *Wudu'* recite the *Kalimah Shahadah* (Testimony of Faith).

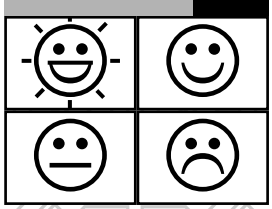
اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ

وَ اَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُوْلُهُ

"I testify that there is no god but Allah,

and I testify that Muhammad is His Servant and Messenger."

Comments T



13) Then recite the following *Du'a'*:

اَللّٰهُمَّ اجْعَلْنِيْ مِنَ التَّوَّابِيْنَ
وَ اجْعَلْنِيْ مِنَ الْمُتَطَهِّرِيْنَ

"O Allah, make me amongst those who repent, and make me from amongst those who are clean and pure."

If you are performing *Wudu'* in a bathroom which has a toilet then wait till you have come out before reciting the *Kalimah Shahadah* and *Du'a'.*

It would also be better to close the cover of the toilet pot before commencing the *Wudu'*.

Make sure to leave the bathroom clean and dry.

The boy in the picture has cone everything correctly except one thing . Do you know what it is? The

ACTIVITIES

tap is a clue!

.....

Qur'an

Allah ﷻ has declared:

"O you who Believe! When you prepare for prayer, wash your faces, and your hands (and arms) to the elbows; Wipe your heads (with water); And (wash) your feet up to the ankles..."

Hadith

Our beloved Prophet Muhammad ﷺ said:

"When a Muslim performs Wudu' and washes his face, every sin to which he turned to look at with his eyes is washed away. Then when he washes his hands, every sin which his two hands have committed is washed away too. When he washes his feet, every sin to which his two legs have walked is also washed away. As such, he completes his Wudu having cleansed himself of all sin."

"When my followers will be summoned on the Day of Judgement their faces, hands and feet will be radiant with the effects of Wudu'. So, whichsoever (of you) wishes to increase this radiance and perfect it, let him do so (by performing a perfect Wudu')."

Colour-in the correct word/s in green. **C P**

Wudu' means washing (the entire) (certain parts of the) body.

The intention for Wudu' can be uttered in (Arabic only) (any language).

The hands are washed (thrice) (once)

The (mouth) (nose) is rinsed before the (mouth) (nose) .

(Only part of) (The entire) face must be washed.

The forearms must be washed up to the (elbows) (shoulders) .

The head is (washed) (wiped) with wet hands (once) (thrice) .

The (ears) (nape) are wiped before the (ears) (nape) .

The nape is wiped using the (palms) (back of the hand) .

The feet are washed (last) (first) .

The feet are washed upto the (ankles) (knee) , (once) (thrice) .

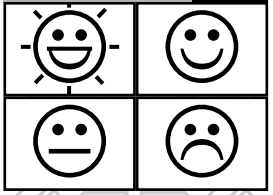
When washing the hands, arms and

feet we begin with the right left limb
After completing the *Wudu'* *recite* *Kalimah* *Tayyibah* *Shahadah* .
If there is a toilet in the bathroom then recite the *Du'a'* while still inside wait till you have come out Leave Close the cover of the toilet pot before commencing the *Wudu'*.
Leave the bathroom clean and tidy wet and slippery .
Allow the water to gradually flow gush out of the tap.

Read the following story. T

Sayyiduna Hasan [r] and *Sayyiduna* Husayn [r] were two very special children. Their grandfather was none other than the beloved Prophet of Allah, *Nabi* Muhammad [s]. They were very good children and very wise too for they had been taught Islam by the best of all teachers, their grandfather, the Prophet [s] himself.

Comments T



P C

Vocabulary

wise

.....

bedouin

.....

perform

.....

apparent

.....

acceptable

.....

embarrassed

.....

responded

.....

respectfully

.....

honour

.....

intently

.....

recognised

.....

decision

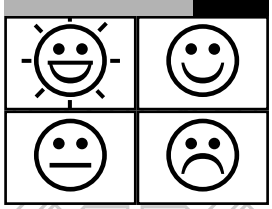
.....

One day, an old bedouin from the desert visited their home in Madinah. The old man was new to Islam and did not know much about his religion.

When it was time for *Salah* and the old man began to perform *Wudu'*, it became apparent that he did not know how to do it properly. He washed his feet first and then gargled his mouth. He seemed to forget that the arms must be washed upto the elbows and he simply wiped his face instead of washing it three times. This was not at all correct and the two boys, who were sitting close by, could see that.

Hasan [r] and Husayn [r] both knew that *Wudu'* must be performed correctly in order to pray. If the *Wudu'* was not done properly then the *Salah* too would not be acceptable and all the reward would be lost.

Comments T



"*We have to correct the old man*," Hasan [r] said to his little brother Husayn [r]. "But how?" asked Husayn [r], "*If we were simply to tell the old bedouin that what he was doing was wrong he might feel embarrassed.*"

"*That's true,*" Hasan [r] responded, "*Especially because we are two small boys and he, an old man.*"

What were they to do? How were they going to correct the old man and not cause him any embarrassment? What would you do if you were Hasan [r] and Husayn [r]?

Fortunately, they thought of a good way to correct him without having to openly point out his mistakes. After filling some water in a jug, they came over to the old man.

"*As-Salamu 'Alaykum (Peace be upon you), dear sir,*" the two boys respectfully greeted. "*Wa 'Alaykum-us-Salam, wa Rahmat-ullah (And amy peace be upon you too, and the mercy of Allah), dear children of the Prophet,*" the old man replied with a broad smile. He loved them, as all Muslims did, for they were like their noble grandfather in almost every way.

"*Sir, we are not sure which of the two of us performs his Wudu' better,*" the two boys said. "*Please, would you watch and judge between the two of us?*"

"*Yes, gladly. It would be my honour,*" the old man replied.

Having said this, they both began to perform Wudu' exactly as it should be done, with the old bedouin intently watching them.

The old man knew that they had been taught by their grandfather, the Holy Prophet [s] of Allah. He also recognised that his *Wudu'* was not quite like theirs.

By the time the two boys had finished, the old bedouin had learnt how to perform *Wudu'* correctly without having been made to feel at all embarrassed.

"*Well, I have come to a decision*," he said with a smile. Patting them gently over the head he said, "*You are both the winners. You have both performed the Wudu' equally well*."

The following lessons learnt from the story must be explained & discussed thoroughly

- The best of all teachers is the Holy Prophet [s].
- The best of all students were his

Companions [r].
- The better the teacher the better the student. Therefore always look for the best teachers, especially when studying Islam.
- Ignorance of Islam leads to corruption of the religion.

- *Wudu'* must be performed correctly in order to pray.
- If the *Wudu'* is not done properly then the *Salah* would not be accepted and all the reward would be lost.

- It is necessary to correct people if they are doing something wrong.

- Children can have more knowledge than adults.
- Children can teach adults too.
- Adults should never feel embarrassed to be corrected by children.

- Do not correct anyone in a manner that would cause them embarrasssment.
- The best method of correcting others and teaching is by setting a good example.

- Children must respect adults.
- Not causing them embarrassment is one manner of showing due regard to them.

- Youngsters must always greet elders first.
- Always return a greeting with a better one.

- Muslims compete in acts of righteousness and piety, not acts of amusement and frivolty.
- Be prepared to learn from everyone, even if they be younger than ourselves.

ACTIVITIES

C P

There are four important steps in performing *Wudu'*. If any of these are omitted the *Wudu'* will not be valid. They are steps number 6,7,8 and 11. Draw pictures of these steps in the boxes below.

6

7

8

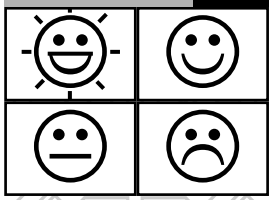
11

C P

Three of the words belong together while one does not. Circle the odd one out in red.

Wudu'	worship	wash	*Kuffar*
Istinja'	intention	*Niyyah*	Arabic

Comments **T**



hands	thrice	*masjid*	wash
mouth	head	rinse	thrice
entire	face	wash	once
elbows	forearm	right	wipe
head	left	once	wipe
thrice	ears	inside	out
feet	ankles	wash	knees

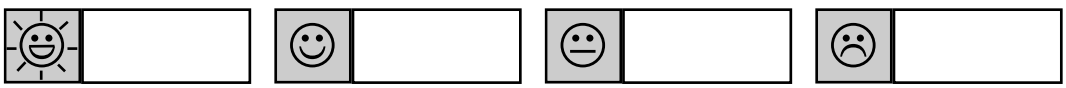
SUMMARY P

BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- listened to an extract ☐
- coloured-in a series of pictures ☐
- completed a word selection exercise ☐
- learnt a new *Ayah* and a new *Hadith* ☐
- listened to a story ☐
- found suitable one word meanings ☐
- identified specific teachings ☐
- drew a series of pictures ☐
- identified the odd word ☐

Comments T

How does my teacher
rate my performance in this lesson ?



AD'IYAH wa ADAB
supplications and etiquette

بسم الله الرحمن الرحيم

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Ad'iyah

T P

Du'a' (singular of '*ad'iyah*') means a call or prayer. A servant of Allah invokes his Creator to express either his needs or his servitude to Him. This call in itself is a form of worship.

Allah is a living and permanent existence. He hears and sees and has the power to do as He desires and set the course of events in consonance with His will.

It is this firm conviction which gives rise to the urge within man to pray to Allah. When man receives inspiration from Allah, it comes to him naturally to call upon Allah for all his needs and to ask for Allah's blessings in this world as well as in the Hereafter. Allah is truly man's sustainer.

There is no time set for *du'a'*, neither is there any prescribed method nor a separate language. Man, at any moment, in any form, and in any language can pray to Allah. If the prayer has come from deep inside one's heart, it will certainly reach Allah. Allah will hear the call without delay and will answer the suppliant's prayers.

Du'a' means seeking from Allah and this seeking from Allah has no ending. It continues eternally. *Du'a'* is an expression of unceasing feelings welling up inside the believer's heart for his Lord. No moment of a believer's life can be bereft of it.

In the Qur'an, the importance of *du'a'* is stated thus, "*Say: My Lord would not care for you were it not for your prayer.*" *Du'a'* is one of the most important characteristics that distinguish a believer from an unbeliever and a significant indicator of one's faith in Allah.

Many people may think that there is no divine control over the universe and that everything is interacting independently. However, what they do not know is that every creature in the heavens and on the earth has already submitted to Allah. There is no creature whose destiny is not determined by Allah and who is not obedient to Him. The unbelievers do not understand this substantial fact. The believers, on the other hand, are aware that the only way to obtain the things they want is to ask them from the One Who controls them. They

know that Allah is the Creator and Director of all things.

However, it should also be understood that Allah's answering to prayers is not necessarily giving all that is requested from Him. For man is ignorant and he "*…prays for evil as he prays for good; for man is ever hasty*." So Allah responds to all our prayers, but sometimes gives what is wanted, and sometimes not, since it is in truth, 'evil'.

Du'a' should be done with humility and in private, in all sincerity, having hope but also fear of Allah in our hearts, and with deep concentration. Our prayers are actually a matter of confessing our weakness while showing our gratitude towards Allah. Abstaining from prayer shows arrogance and rebellion against Allah. Allah. Calling on Allah is both a prayer and also a great blessing. This very simple act of making a request is the key to attaining all physical and spiritual objectives.

Adab

"*I was sent to perfect the best in moral characteristics and etiquette,*" said the noble Prophet Muhammad [s] describing his mission. The main purpose of this message is to make man live according to the highest moral standards and etiquette which he is capable of.

Each person has a duty to cultivate good and desirable qualities which are part of his natural make-up. On the other hand, each person has a duty to strive against noxious qualities and habits. Bad qualities and habits are like rust on a pure heart. The more rust accumulates, the more insensitive a person's heart will become. The covering of rust may eventually obscure all good and a person might reach a state where vice and noxious qualities become not only acceptable to him but beautiful. If there is still a spark of good left, the door for repentance or tawbah might still be open. The weeds in your garden must not be allowed to stifle and smother the flowers and the fruit.

In cultivating good qualities, it is important to remember the saying of the Holy Prophet [s] that the best deeds are those done regularly even if they are small. This stresses the need to develop good habits, whereby the practice of goodness becomes a matter of course, easy and natural.

lessons 1-12

OUTCOME OBJECTIVES T P

- learn that *du'a'* and other such Islamic expressions assist in remembrance of Allah
- recognise that no moment of a believer's life can be bereft of *du'a'*
- understand that the only way to obtain the things we want is to ask them from the One Who created and controls all things
- appreciate that the various *ad'iyah* are instrumental in positively moulding our thoughts and actions and provide an individual with a spiritual orientation in his life
- learn that our prayers are a confession of our weakness as well as an expression of our gratitude to Allah
- learn that each person has a duty to cultivate good and desirable qualities
- understand the need to develop good habits whereby the practice of goodness becomes a matter of course

LESSON 1-12 OVERVIEW T P

BY THE END OF THESE LESSONS THE CHILD WILL HAVE HAD AN OPPORTUNITY TO :

- memorise a series of Arabic supplications, declarations of fundamental tenets and statements of doctrine
- understand their meanings
- learn the *Sunnah* etiquettes associated with the relevant supplications
- complete a series of exercises for comprehension
- learn the Islamic months of the year
- learn some important Arabic phrases used in daily conversation

LESSON 1

Ta'awwudh

Tasmiyah

The following *Du'a'*s are to be memorised by the child over the course of the year. The meaning should be explained but not necessarily memorized.

C T

The following two *du'a'*s are uttered on numerous occasions, as for example when commencing the recitation of the Holy *Qur'an*. Details of its application will be taught in subsequent grades. Memorise them!

Vocabulary

seek
accursed
beneficient
merciful

Ta'awwudh

(Seeking Refuge in Allah)

أَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيْمِ

"*I seek protection in Allah from shaytan, the accursed one.*"

Tasmiyah

(Commencing in Allah's Name)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

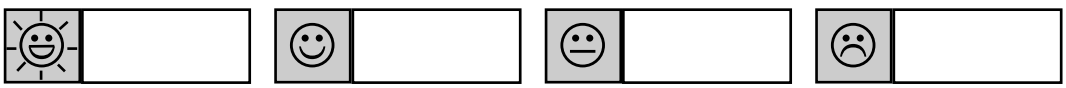
"*In the name of Allah, the Beneficient, the Merciful* ."

SUMMARY **P**

BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- memorized the *du'a'*s ☐

How does my teacher **rate my performance in this lesson ?**



The following *Kalimat* are declarations of the fundamental tenets and principals of Islamic belief and the Muslim world-view. They are recited on various occasions as for example when converting to Islam. Details will be provided in subsequent grades. Memorise them!

C T

Al-Kalimah At-Tayyibah

(The Good Declaration)

لَا اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ الرَّسُوْلُ اللّٰهِ

"*There is no god except Allah, (and) Muhammad is the Messenger of Allah* "

Vocabulary

declaration
messenger
testify
servant

Al-Kalimah Ash-Shahadah

(The Declaration of Testimony)

اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ

وَ اَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَ رَسُوْلُهٗ

"*I testify that there is no god but Allah, and I testify that Muhammad is His Servant and Messenger.*"

Vocabulary

declaration
exaltation
glory
exalted
mighty
oneness

Al-Kalimah At-Tamjid

(The Declaration of Exaltation)

سُبْحَانَ اللّٰهِ وَ الْحَمْدُ لِلّٰهِ

وَ لَا اِلٰهَ اِلاَّ اللّٰهُ وَاللّٰهُ اَكْبَرُ ○

وَ لَا حَوْلَ وَ لَا قُوَّةَ اِلاَّ بِاللّٰهِ الْعَلِيِّ الْعَظِيْمِ

"*Glory be to Allah, and all praise be to Allah, and there is no god except Allah, and Allah is the Greatest. There is no power nor strength except with Allah, the Exalted, the Mighty* "

Al-Kalimah At-Tawhid

(The Declaration of Oneness)

لاَ اِلٰهَ اِلاَّ اللّٰهُ وَحْدَهُ لَا شَرِيْكَ لَهُ

لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ يُحْيِ وَ يُمِيْتُ

بِيَدِهِ الْخَيْرُ ○ وَ هُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ

"*There is no god except Allah, who is alone. He has no partner. His is the kingdom and to Him is all praise. He gives life and causes death. In His hands is all goodness. And He has power over all things*."

Al-Kalimah Radd Al-Kufr

(The Declaration of Refutation of Disbelief)

اَللّٰهُمَّ اِنِّيْ اَعُوْذُ بِكَ مِنْ اَنْ اُشْرِكَ بِكَ شَيْئًا

وَّ اَنَا اَعْلَمُ بِهِ وَ اسْتَغْفِرُكَ لِمَا لَا اَعْلَمُ بِهِ

تُبْتُ عَنْهُ وَ تَبَرَّأْتُ مِنَ الْكُفْرِ وَالشِّرْكِ وَ

الْمَعَاصِيْ كُلِّهَا وَ اَسْلَمْتُ وَ اٰمَنْتُ وَ اَقُوْلُ

لَا اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ

"*O Allah! I seek your refuge wherein to be saved from joining any partner with you knowingly. And I seek your forgiveness from all sins which (I may commit) unknowingly. I turn in repentance (to You) for (committing) them and I disassociate myself from disbelief, polytheism and all disobedience. I submit (to Your will) and I believe (in You) and I declare that their is no god except Allah (and) Muhammad is the Messenger of Allah*."

Vocabulary

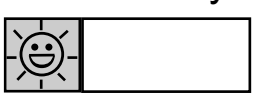
declaration
refutation
disbelief
refuge
knowingly
unknowingly
repentance
committing
disassociate
polytheism
messenger

SUMMARY **P**

BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- memorized the *Kalimat* ☐

How does my teacher **rate my performance in this lesson ?**



LESSON 3

Iman

BELIEF

Vocabulary

concise
statement
attributes
command-
ments
complete
exalted
resurrection

The following two statements briefly define the cardinal doctrines of Islam. They serve as the basic point of reference for a Muslim until throughout life. Memorise them!

C T

Al-Iman Al-Mujmal

(A Concise statement of Belief)

اٰمَنْتُ بِاللّٰهِ كَمَا هُوَ بِاَسْمَائِهٖ وَ صِفَاتِهٖ

وَ قَبِلْتُ جَمِيْعَ اَحْكَامِهٖ

"*I believe in Allah as He is (understood) by His names and His attributes , and I accept all His commandments.*"

Al-Iman Al-Mufassal

(A Complete statement of Belief)

اٰمَنْتُ بِاللّٰهِ وَ مَلٰئِكَتِهٖ وَ كُتُبِهٖ وَ رُسُلِهٖ

وَ الْيَوْمِ الْاٰخِرِ وَ الْقَدْرِ خَيْرِهٖ وَ شَرِّهٖ مِنَ اللّٰهِ

تَعَالٰى وَ الْبَعْثِ بَعْدَ الْمَوْتِ

"*I believe in Allah, and His angels, and His books, and His Messengers, and in the Last Day, and in Qadr, the good thereof and the bad thereof coming from Allah, the Exalted, and in resurrection after death.*"

AN IMPORTANT DEFINITION

T

Qadr - The belief that everything in existence, good and bad, comes from Allah alone.

Because Allah is the All-Wise, He necessarily acts with wisdom. And because He is the All-Knowing, everything in His universe is done with knowledge. Nothing is chaotic, haphazard or happens without coherence.

"*…Verily, all things Have We created in 'Qadr' (pro portion and measure)...*"

The word '*Qadr*' or '*Taqdir*' is oftentimes translated as 'predestination'. This is not at all accurate. '*Qadr*' means 'measure'. Allah's creation is not haphazard. Everything proceeds by law, proportion, and measure. Everything has its appointed time, place, and occasion, as also its definite limitation. Nothing happens but according to His law and its due process and every deed, word, and thought of man has its fullest consequences as determined by Allah's universal law - physical, moral, social, economic, etc.

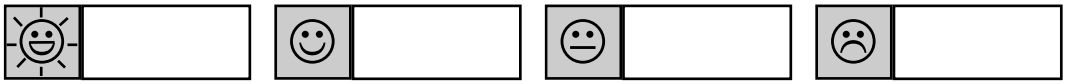
SUMMARY

P

BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- memorized the statements of Belief ☐

How does my teacher **rate my performance in this lesson ?**



Vocabulary

praise
gratitude
intention
derive
energy
criticize

Memorise the following *Du'a's*. C T

Du'a' before Eating

بِسْمِ اللّٰهِ

"*(I begin) in the name of Allah.*"

Du'a' after Eating

اَلْحَمْدُ لِلّٰهِ الَّذِيْ اَطْعَمَنَا وَ سَقَانَا

وَ جَعَلَنَا مِنَ الْمُسْلِمِيْنَ

"*All praise and gratitude is due to Allah Who has fed us and given us drink , and Who has made us Muslims.*"

Learn the following *Sunnah* etiquettes of eating. T

1) Wash the hands before eating.
2) Eat with the intention that you derive energy and strength through the food to do good deeds.
3) Eat sitting on the floor.
4) Eat with the right hand.
5) Do not sniff the food nor blow

into it.

6) Do not criticize the food.
7) Do not waste any food.
8) If some food falls from the plate, pick it up, clean it and eat it.
9) Eat together and not by yourself
10) Wash the hands after eating.

Complete the sentences using the list below **C P**

ACTIVITY

wash	hand	pick	food	hands	right	blow

Wash the ..... before eating.
Eat with the ..... hand.
Do not waste any ..... .
Do not ..... into the food.
If some food falls from the plate, ... it up, ... it and eat it.
..... the hands after eating.

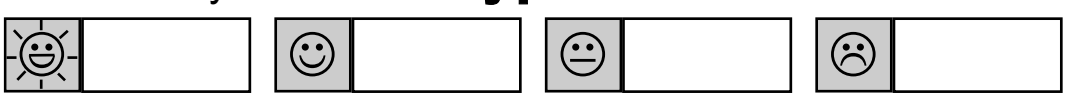
SUMMARY **P**

BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- memorized the *du'a'*s ☐
- learnt the etiquettes ☐
- completed sentences for comprehension ☐

Comments **T**

How does my teacher **rate my performance in this lesson ?**



LESSON 5

Sleeping

DU'A's & ETIQUETTE

Vocabulary

resurrection
bedding

Memorise the following *Du'a'*s. C T

Du'a' before Sleeping

اَللّٰهُمَّ بِاسْمِكَ اَمُوْتُ وَ اَحْيٰ

"*O Allah! In Your name I die and come to life again.*"

Du'a' when Awakening

اَلْحَمْدُ لِلّٰهِ الَّذِىْ اَحْيَانَا بَعْدَ مَا اَمَاتَنَا

وَ اِلَيْهِ النُّشُوْرُ

"*All praise be to Allah who has given us life after causing us to die, and to Him is our final resurrection.*"

Learn the following *Sunnah* etiquettes of sleeping. T

1) Perform *Wudu'* before sleeping.
2) Brush your teeth with a *miswak,* a toothstick , before sleeping.
3) Perform *'Isha salah* before sleeping.
4) Dust the bedding before lying on it.
5) Sleep on the right side of the

body.

6) Sleep with the right cheek resting on the right palm.
7) Do not sleep on the stomach.
8) Do not sleep with an open lamp or fire still burning in the house.

State whether True or False. **C P**

ACTIVITY

Do not perform *Wudu'* before sleeping. F

Brush your teeth with a *miswak* before sleeping. ☐

Dust the bedding before lying on it. ☐

Sleep on the left side of the body. ☐

Sleep lying streched out on the stomach. ☐

SUMMARY **P**

BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- memorized the *du'a*'s ☐
- learnt the etiquettes ☐
- completed a True & False exercise ☐

Comments **T**

How does my teacher **rate my performance in this lesson ?**

Vocabulary

peace
mercy
blessings
gesturing
approaching
gathering

Memorise the following *Du'a'*s. C T

Du'a' when Greeting a Muslim

اَلسَّلَامُ عَلَيْكُمْ وَ رَحْمَةُ اللّٰهِ

"*May the peace and mercy of Allah be upon you.*"

Du'a' in Reply to a Greeting

وَ عَلَيْكُمُ اَلسَّلَامُ وَ رَحْمَةُ اللّٰهِ وَ بَرَكَاتُهُ

"*And may the peace and mercy of Allah be upon you, and His blessings too.*"

Learn the following *Sunnah* etiquettes of greeting. T

1) Always be the first to greet.
2) Do not respond to a greeting by simply gesturing with a finger or the hand.
3) Greet those you know as well as those whom you do not know.
4) The one who is walking should greet the one who is sitting.
5) The one who is riding should greet the one who is walking.
6) A small group should greet the

larger one.

7) The younger person should greet the older one.
8) When approaching a gathering greet all who are present, not just some.
9) Before entering a room or house always greet aloud first.
10) Always face the person greeting.

Colour-in the correct word/s in green. **C P**

ACTIVITY

Always be the (first) (last) to greet.
Greet (only those you know) (those whom you do not know as well).
The (younger) (older) person should greet the (younger) (older) one.
(Before) (After) entering a room or house always greet aloud.

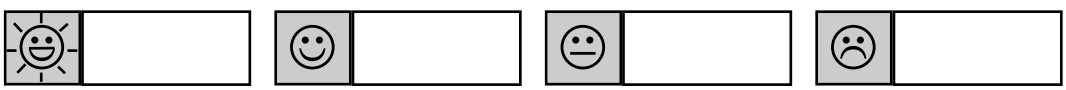
SUMMARY **P**

BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- memorized the *du'a's* ☐
- learnt the etiquettes ☐
- completed a word selection exercise ☐

Comments **T**

How does my teacher **rate my performance in this lesson ?**



Vocabulary

praise
shower
mercy
matters
aright
muffle

Memorise the following *Du'a's*. C T

Du'a' when Sneezing

اَلْحَمْدُ لِلّٰه

"*All praise be to Allah.*"

Du'a' in Response to the Sneezer

يَرْحَمُكَ اللّٰهُ

"*May Allah shower His mercy upon you.*"

Du'a' to the Respondent

يَهْدِيْكُمُ اللّٰهُ وَ يُصْلِحُ بَالَكُمْ

"*May Allah guide you and set all your matters aright.*"

Learn the following *Sunnah* etiquettes of sneezing T

1) Cover your face when sneezing.
2) Try your best to muffle the sound.
3) Do not sneeze into another persons face.

ACTIVITIES

Use a mirror to read these sentences. Thereafter write them out in the space provided. **C P**

Cover your face when sneezing.

.....

Try your best to muffle the sound.

.....

Do not sneeze into another persons face.

.....

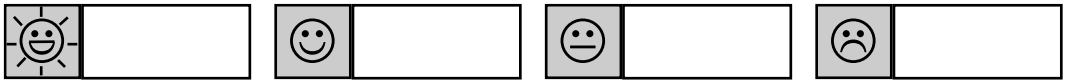
.....

SUMMARY **P**

BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- memorized the *du'a'*s ☐
- learnt the etiquettes ☐
- read & rewrote inverted sentences ☐

How does my teacher **rate my performance in this lesson ?**



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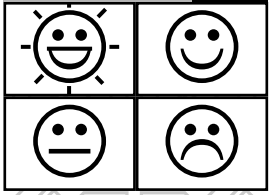


Vocabulary

seek
protection
filth
impure
pardon
discomfort
granted
relief
unnecessarily
direction
relieving
dam

Memorise the following *Du'a's*. C T

Du'a' when Entering the Toilet

اَللّٰهُمَّ اِنِّيْ اَعُوْذُ بِكَ مِنَ الْخُبُثِ وَ الْخَبَائِثِ

"*Oh Allah, I seek your protection from all filth and impure creatures.*"

Du'a' when Leaving the Toilet

غُفْرَانَكَ اَلْحَمْدُ لِلّٰهِ الَّذِيْ اَذْهَبَ عَنِّي الْاَذٰى

وَ عَافَانِيْ

"*I seek your pardon (O Allah!). All Praise be to Allah Who has removed discomfort from me and granted me relief.*"

Learn the following *Sunnah* etiquettes of the toilet T

1) Enter the toilet with the left foot.
2) Sit when relieving oneself.
3) Do not relieve yourself in sight of others.
4) When in the toilet cover your head with a cap or scarf.
5) Do not speak unecessarily or

read in the toilet.

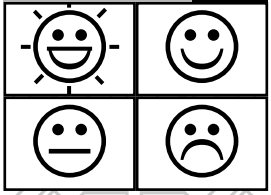
6) Do not face the *Qiblah* (*the direction of Salah*) nor sit with your back facing towards it.
7) Perform *Istinja'* after relieving yourself.
8) Use the left hand for *Istinja'*.
9) Wash your hands after *Istinja'*.
10) Leave the toilet with the right foot first.
11) Do not relieve yourself under a tree, or in a well, pool, river or dam.

ACTIVITY

Indicate, by means of a tick, the column to which each sentence refers. **C P**

	Correct Etiquette	Incorrect Etiquette
covering the head		
speaking and reading in the toilet		
relieving oneself in a pool		
facing away from the *Qiblah*		

Comments **T**



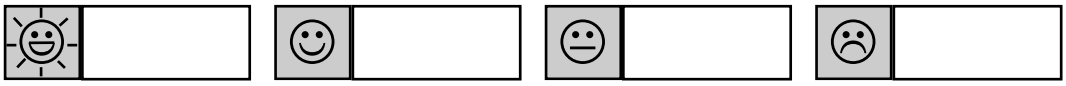
	Correct Etiquette	Incorrect Etiquette
entering with the right foot		
standing and urinating		
using the right hand for *Istinja'*		
relieving yourself in a pool		

SUMMARY P

BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- memorized the *du'a'*s ☐
- learnt the etiquettes ☐
- completed a table for comprehension ☐

How does my teacher **rate my performance in this lesson ?**



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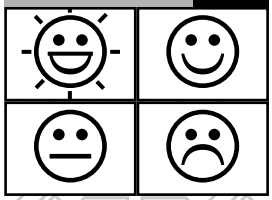


Memorise the following *Du'a'*s. C T

Du'a' before *Wudu'*

بِسْمِ اللّٰهِ وَالْحَمْدُ لِلّٰهِ

"*In the name of Allah and all praise be to Allah.*"

Du'a' after *Wudu'*

اَللّٰهُمَّ اجْعَلْنِيْ مِنَ التَّوَّابِيْنَ
وَ اجْعَلْنِيْ مِنَ الْمُتَطَهِّرِيْنَ

"*O Allah! Make me amongst those who repent, and make me from amongst those who remain clean and pure*."

Vocabulary

praise
shower
mercy
matters
aright

Learn the following *Sunnah* etiquettes of *Wudu'*. T

1) Perform *Wudu'* in a clean place.
2) Sit on a stool to avoid water splashing up onto your clothing.
3) Face the *Qiblah.*
4) Do not talk of worldly matters while performing Wudu'.
5) Do not perform Wudu' near a toilet.
6) If your bathroom has a toilet

then at least close the toilet lid before performing *Wudu'*.

7) Do not recite the *du'a'*s in a bathroom which has a toilet. Do so before entering & after leaving.
8) Do not waste water neither use too little when washing the limbs.
9) Leave the *Wudu'* area dry & clean.

Match the correct pairs in the two columns. **C**

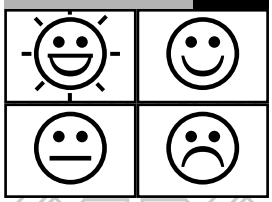
Column A	Column B
Perform *Wudu'*	the *Qiblah*
Face	near a toilet
Do not talk	in a clean place
Do not do *Wudu*	water
'Do not waste	of worldly things

SUMMARY **P**

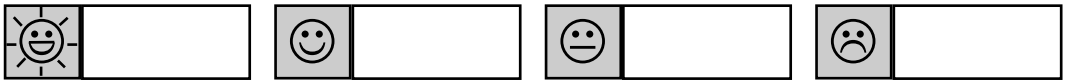
BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- memorized the *du'a'*s ☐
- learnt the etiquettes ☐
- matched the correct pairs ☐

Comments **T**



How does my teacher **rate my performance in this lesson ?**



Memorise the following *Du'a'*s. C T

Du'a' when Thanking Another

جَزَاكَ اللّٰهُ خَيْرًا

"*May Allah reward you well.*"

Learn the following *Sunnah* etiquettes of thanking. T

1) Always thank others for the favours done or the gifts given, no matter how insignificant it may seem to be.
2) Show gratitude by trying to do as much of a favour as has been done to you.
3) If you are not able to do this then at least pray for the giver of the favour or gift.
4) The best way of showing thanks is to use the gift in the correct manner and not to abuse it.
5) Never ignore or conceal a favour done to you.
6) Never reject a gift given.
7) Never take back a gift given.

Vocabulary

reward
favour
insignificant
gratitude
manner

8) Alway express thanks with a smile.
9) By giving gifts and thanking others in turn, love and affection between people increases.
10) When thanking someone remember that Allah is in fact the true giver of the gift. Allah has used the person to bring the gift to you. Therefore thank Allah too by praising Him.

Unscramble the following words. **P C**

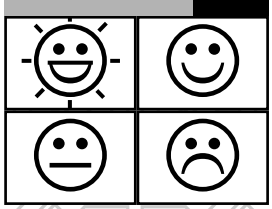
nkTah	*fGit*	*Pyra*
.....	.....	.....
limSe	*eLvo*	*Ahlal*
.....	.....	.....

SUMMARY **P**

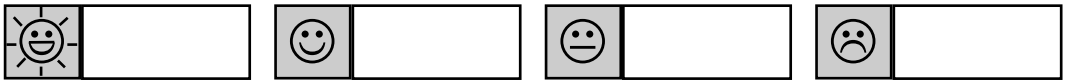
BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- memorized the *du'a's* ☐
- learnt the etiquettes ☐
- unscrambled a list of words ☐

Comments **T**



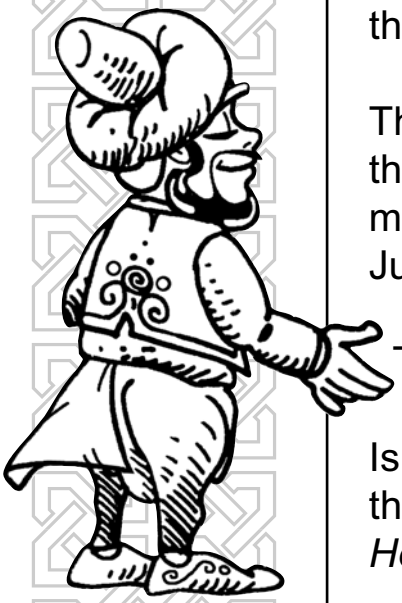
How does my teacher **rate my performance in this lesson ?**



Memorise the names of the Islamic months. C T

مُحَرَّم	*Muharram*
صَفَر	*Safar*
رَبِيْعُ الْاَوَّل	*Rabi‘ al-Awwal*
رَبِيْعُ الثَّانِى	*Rabi‘ ath-Thaniy*
جُمَادَى الْاُوْلٰى	*Jumada-l-Ula*
جُمَادَى الْاٰخِرَة	*Jumada-l-Akhirah*
رَجَب	*Rajab*
شَعْبَان	*Sha‘ban*
رَمَضَان	*Ramadan*
شَوَّال	*Shawwal*
ذُوالْقَعْدَة	*Dhu-l-Qa‘dah*
ذُوالْحِجَّة	*Dhu-l-Hijjah*

SOME INTERESTING POINTS



The Islamic calendar is based on a lunar year of 12 full lunar cycles or months.
Each month begins with the sighting of the new moon.
There are 29 or 30 days in each of the 12 lunar months.
The lunar year is 354 days in total.
Because it is 11 or 10 days shorter than the solar year, the months move 'backwards' through the seasons of spring, summer, autumn and winter.
Every 32.5 years, the Islamic calendar has Passed through all the seasons.

The beginning of the Muslim calendar was the year of the *Hijrah*, when the Holy Prophet Muhammad [s] migrated from Makkah to Madinah. This happened on July the 26, in the year 622 CE. (Christian Era).

The *Hijrah* calendar begins on the first of *Muharram*.

Islamic dates are designated in the west by the use of the abbreviation AH which stands for the Latin '*Anno Hegirae*', or 'Year of the Hijrah'.

To roughly convert an Islamic calendar year (AH) into the western equivalent (AD), or vice versa, use one of the following equations :

AD = 622 + (32/33 x AH)
AH = 33/32 x (AD - 622)

SUMMARY

BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- memorized the Islamic months ☐

How does my teacher **rate my performance in this lesson ?**

☐ ☐ ☐ ☐

LESSON 12

Important Phrases

Muslims often use Arabic words and phrases in their daily conversation. Even if we don't speak Arabic, we use many Arabic terms.

These phrases help us to remember Allah. They remind us of Allah's Power over His creation as well as His Compassion.

They assist in moulding thoughts and actions into the natural mould of '*ibadah* or worship of Allah and provide a person with a spiritual climate and orientation.

Vocabulary

expressing gratitude
admiration
astonishment
alarm
elation
apprehension
intend
achieve
well wishing
remorse

Memorise the following important phrases. C T

When Starting Anything

بِسْمِ اللّٰه

"*(I begin) In the Name of Allah.*"

When Expressing Gratitude or Admiration

اَلْحَمْدُ لِلّٰه

"*All praise be to Allah.*"

When Expressing Astonishment or Alarm

سُبْحَانَ اللّٰه

"*Glory be to Allah*" or "*Allah is Perfect and Pure.*"

When Expressing Elation or Apprehension

اَللّٰهُ اَكْبَر

"*Allah is the Greatest.*"

When Intending to Do Something

اِنْ شَاءَ اللّٰه

"*If Allah so wills.*"

Having Achieved Something

مَا شَاءَ اللّٰه

"*As Allah has willed.*"

When Wishing Well to Others

بَارَكَ اللّٰه

"*May Allah bless you.*"

When Expressing Remorse

اَسْتَغْفِرُ اللّٰه

"*I seek Allah's pardon.*"

SUMMARY P

BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- memorized the important phrases ☐

How does my teacher **rate my performance in this lesson ?**

☐ ☐ ☐ ☐

Read the following poem and explain. T

A Child's Prayer

I sometimes lie awake at night,
And wonder at the stars so bright,
I dream about my future too,
And all the things that I will do.

Soon the *Ummah* will count on me,
I'm the future, they all agree,
And people depend on me somehow,
Though small and timid I am now.

So you and I, my dearest friend,
Must stand together till the end,
For we are one by Allah's Grace,
No matter what our language or race.

We must prepare ourselves today,
While we journey on life's way,
So education, we must crave,
From the cradle to the grave.

So those entrusted with our care,
Train us please and do your share,
We'll make you proud of us somehow,
So waste no time and teach us now.

We need your love and tender care,
And your sincere and ardent prayer,
So much there is to learn and see,
For true believers we must be.

"*O Allah, we do love You so,*
Give us health and make us grow,
Be with us each passing day,
While we journey on life's way."

QASAS AL-AMBIYA'
stories of the prophets

بسم الله الرحمن الرحيم

C O N T E N T S

LESSON 1	The Story of the Beginning	170
LESSON 2	The Story of Adam [a] and Hawa [a] (Eve)	181

T P

The Merciful and Loving Allah has sent many Prophets at different times in mankind's long and arduous history. Every known nation has had one Prophet or more. All the Prophets of Allah were men of good character and high honour. They were prepared and chosen by Allah to deliver His Message to mankind. Their honesty and truthfulness, their intelligence and integrity are beyond doubt. They were infallible in that they did not commit sins or violate the Law of Allah. But as mortals, they might have made some unintentional, well-intended errors of judgement.

The deputing of these Prophets from Allah is a clear manifestation of a strong link between Heaven and Earth, between Allah and man. It means that man is reformable and in him there is much good. The purpose of Prophethood is to confirm what man already knows or can know, and to teach him what he does not or cannot know by his own means. It is also to help man to find the Straight Path of Allah, to do the right and abstain from the wrong.

Prophethood is an eloquent expression of Allah's love for humanity and His will to guide them to the right way of belief and behavior. It is an emphasis of His justice to man, because He shows him true guidance first, and then holds him responsible for his deeds. He gives warnings through His prophets, and if man fails to see the dangers of his wrong deeds, his behavior becomes punishable. This is in complete accord with Allah's love and justice, and the worth and capability of man of being responsible to his Lord.

The Source of Prophethood and the Sponsor of all the Prophets are One and the Same, namely Allah, Lord and Creator of all. Their aim is to serve Allah, to

acquaint man with Allah and His Divine teachings, to establish truth and goodness, to help man to realize the true purpose of his existence and help him to conduct his life in a purposeful way. It is on this basis that the Muslims make no discrimination among the prophets and accept their teachings as consistent and comple-men tary. And this is the reason why the Muslims believe in all the Divine Books and accept all the prophets of Allah as already men tioned.

lesson 1

OUTCOME OBJECTIVES T P

- learn about the beginning of creation
- understand that Allah has always been, and He has no beginning
- appreciate that Allah created creation as an expression of His qualities
- recognize that there are many worlds or universes, not just our own
- discover that creation was created to be appreciated and admired
- realise that only human beings have the ability to truly admire and appreciate creation

LESSON OVERVIEW T P

BY THE END OF THIS LESSON THE CHILD WILL HAVE HAD AN OPPORTUNITY TO :

- listen to an extract being read out by the teacher about the Beginning of Creation
- complete a series of sentences for comprehension using a word list
- rewrite a key sentence
- learn a new *Ayah* and a new *Hadith*
- listen to a short story describing the Beginning of Creation
- find suitable one-word meanings for the words in the vocabulary list
- identify the specific teachings being conveyed through the story
- consider an important point
- search for words in a word maze
- complete another series of sentences using a word list
- draw a picture for enjoyment
- complete a verse of the *Qur'an*

LESSON 1

Beginning

THE STORY OF THE BEGINNING

Vocabulary

Creator
perfect
wonderful
admire

Read and explain the following. T

In the beginning there was nothing except Allah.

Allah then created creation because He is the Creator.

Allah first created the angels, then the heavens and then the earth. Allah then created the oceans , mountains, plants, and animals.

Allah created creation perfect and beautiful because He is Perfect and most Beautiful.

Creation was created most wonderfully but there was no one to admire it all.

Complete the sentences using the list below. C P

angels	beautiful	perfect	Allah
earth	Creator	heavens	admire

In the beginning there was nothing except ..... .

Allah then created creation because He is the ..... .
Allah first created the ..... , then the ..... and then the ..... .
Allah created creation ..... and ..... because He is Perfect and most Beautiful.
There was no one to ..... creation.

Rewrite the words and copy the sentence. **C P**

In	In	.....
the	the	.....
beginning	beginning	.....
there	there	.....
was	was	.....
nothing	nothing	.....
except	except	.....
Allah	Allah	.....

In the beginning there was nothing except Allah.

.....

.....

Qur'an

Allah ﷻ has declared:

"...(Allah) is the Originator of the heavens and the earth. When He decides a matter he says only to it 'Be!' and it becomes."

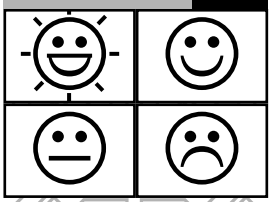
"...Blessed is He who made the constellations in the skies, and placed therein the sun and a moon giving light. And it is He who made the night and the day to follow each other, for such as have the will to praise Him and show gratitude."

Hadith

Our beloved Prophet Muhammad ﷺ said:

"Allah existed even before there was anything else. Thereafter his throne was established over the celestial waters. He then wrote in the heavenly record all that was to be and thereafter created the heavens and the earth."

Comments **T**



P C

Vocabulary

shining
.....
twinkling
.....
pure
.....
mighty
.....
trustworthy
.....
universe
.....
rise
.....
set
.....
gather
.....
orchard
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mighty
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bring forth
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being
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belly
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raucous
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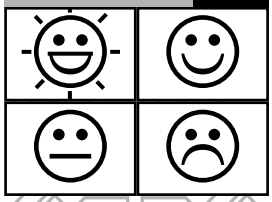
Comments T



Read the following story. T

Long, long ago, so very long ago, there was no beautiful world. There was no warm, shining sun. There was no cool, white moon and no bright, twinkling stars. There was only Allah.

Long, long ago, so very long ago, there were no big, shady trees; no waves rolling on the seas; and no cool flowing rivers. There were no pretty, sweet singing birds; no beautiful butterflies; no fish nor life of any kind. There was only Allah.

Long, long ago, so very long ago, there was no earth, no sky, no creation at all, but there was Allah.

Even before the beginning of things, when there was simply nothing, there was Allah, the creator of everything.

Allah then created creation,

because He is the Creator. And by a mighty word, "*Be!*" it all became. Creation was created in the most beautiful forms, because Allah is the Beautiful. And creation was cared for in the most wonderful way, because Allah is the Caring.

Allah created the angels pure, from light, mighty and trustworthy, to carry out His orders. Allah created the heavens and many worlds. Allah created our universe, our sun and our earth.

The sun He commanded to rise in the morning and set at night. Allah called its golden, warm light Day, and the darkness He called Night.

The warmth of the sun covered the earth, and the waters Allah created began to flow. The waters gathered together and we call it the Sea, and where the high earth was left dry, this is land.

P C

Vocabulary

slither

.....

decorate

.....

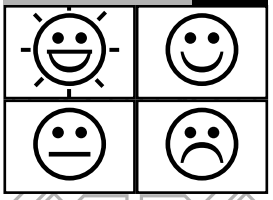
appreciate

.....

admire

.....

Comments T



Then Allah created the greenest grass, and plants and trees to cover the earth. Allah only said to it, "*Be!*", and it all became.

So there were trees and plants with flowers, fruits and seeds and the most beautiful orchards.

And Allah also said, "*Let there be fish in the waters!*", and the fish came to be. There were really tiny fish and the mightiest of whales. There were a thousand other creatures, stranger and more wonderful still.

Then Allah said, "*Let there be birds in the skies!*", and they flew all around, birds of every kind, singing the most beautiful songs.

Allah commanded, "*Let the earth bring forth more creatures!*", and all sorts of living creatures came into being. There were insects on their

bellies and mighty elephants standing tall and strong. There were lions roaring raucously and reptiles slithering along.

There was beauty and wonder all around. The earth was decorated as none could ever imagine. And yet there was no Man, not a single one, to appreciate her wonders, to admire the majesty of Allah's creation.

From this story we have learnt :

- Allah has always been, and He has no beginning.
- There was nothing before Allah created creation except Allah.
- Allah created creation by His will and power.
- Allah created creation as an expression of His qualities.
- Allah created the Angels to serve Him.
- There are many worlds or universes, not just our own.

- Allah creates by His command "*Be!*".
- Allah's words are tremendously powerful.
- Allah is most beautiful indeed to create such beauty in creation.
- Allah loves diversity.
- Creation was created to be appreciated and admired.
- Only Human beings have the ability to truly admire and appreciate creation.
- By admiring creation we do in fact show admiration for its creator, Allah.
- Admiration of Allah is the essence of worship.
- Human beings have been created for worship.

AN IMPORTANT POINT TO CONSIDER

If Allah's word is so powerful that by its mere utterance all of creation came into being, then can you imagine how overwhelmingly powerful Allah Himself is?

ACTIVITIES

C P

Search for the following words in the word maze . There are many to find so look carefully.

world sun star Allah tree river
sea bird fish life sky beauty care
angel man day be land lion no

A	L	L	A	H	S	U	N	W
F	C	A	R	E	T	X	Z	O
I	G	N	N	M	A	S	B	R
S	K	Y	O	T	R	E	E	L
H	A	W	Q	Y	I	A	A	D
L	N	D	A	Y	V	B	U	W
I	G	L	I	F	E	E	T	Q
O	E	Y	B	I	R	D	Y	W
N	L	A	N	D	M	A	N	H

Complete the sentences using the list below **C P**

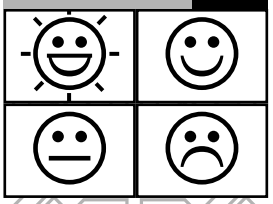
Allah admired command

..... has always been and will forever be.

Allah created creation by His .....

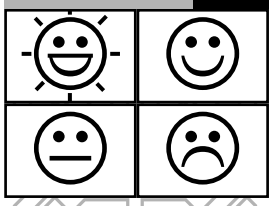
Creation was created to be .....

Comments **T**



Draw a picture of the beautiful earth as you imagine it to have been when Allah first created it. **C**

Comments **T**



Ask your parent to help you complete the following verse of the *Qur'an*. **P C**

"It is ..... who created the heavens and the earth in rightness, the day He said, '..... !' and it became. His word is the truth. To Him will belong all kingdom the Day the ..... will be blown. He knows the unseen as well as that which is apparent. For He is the ....., Well Acquainted (with all things)."

(*An'am, 6:73*)

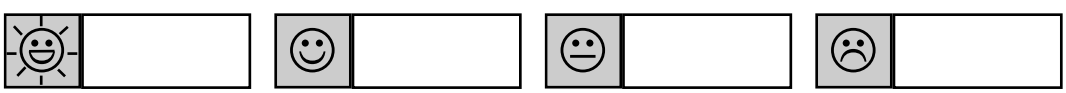
SUMMARY **P**

BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- listened to a short story ☐
- found suitable one word meanings ☐
- identified specific teachings ☐
- considered an important point ☐
- searched for words in a word maze ☐
- completed a series of writing exercises ☐
- learnt a new *Ayah* and a new *Hadith* ☐
- drew a picture for enjoyment ☐
- completed a verse of the *Qur'an* ☐

Comments **T**

How does my teacher
rate my performance in this lesson ?



lesson 2

OUTCOME OBJECTIVES T P

- learn about the creation of Adam and Hawwa [a]
- recognize that human beings have been created from clay and that our soul is a spirit from Allah
- understand that Allah has given human beings special qualities by virtue of which mankind was made His deputy
- discover that human beings are the only creatures which can truly love Allah & that true love for Allah implies complete obedience to Him.
- appreciate that *shaytan* always tries to make disobedience to Allah seem attractive
- recognize that Adam [a] did not intend to disobey Allah but rather committed an error of judgement
- learn that Allah loves those who repent & that *shaytan*'s plans are destroyed when we do so
- understnad that if we disobey Allah He will remove the blessings we enjoy and by doing so teach us appreciation
- realise that humanity is one and that all the people of the earth are the children of Adam [a] and Hawwa [a]

LESSON OVERVIEW T P

BY THE END OF THIS LESSON THE CHILD WILL HAVE HAD AN OPPORTUNITY TO :

- listen to an extract being read out by the teacher about the creation of Adam and Hawwa [a]
- use a mirror to read inverted sentences & rewrite them
- learn a new *Ayah* and a new *Hadith*
- listen to a detailed story about the creation of Adam [a]
- find suitable one-word meanings for the words in the vocabulary list
- identify the specific teachings being conveyed
- colour-in a picture for enjoyment
- complete a word selection exercise for comprehension

Read and explain the following. **T**

Allah created the first man from clay.
Allah named him Adam.
Allah breathed His spirit into Adam [a] and so gave life to him.

Allah made Adam [a] the best of all creation.
Allah gave him knowledge and the talent to do every good thing.
Allah made Adam [a] His *Khalifah*, His deputy, to do His work on earth.

Allah commanded all of creation, including the Angels, to bow down to Adam [a].
All of creation bowed down except *shaytan*.
He was a *Jinn* made of fire and he was proud.
He thought that he was better than Adam [a] and that he deserved to be Allah's *Khalifah*.
shaytan was jealous of Adam [a]

Vocabulary

spirit
talent
Khalifah
deputy
deserved
companion
approach
forbidden
displeased
realised
merciful

and hated him.

Allah cursed *shaytan*.
Allah expelled *shaytan* from *Jannah,* the Garden of Paradise.

Adam [a] lived in the Garden of *Jannah* where he enjoyed every good thing.
He had everything in Jannah except a friend.
Adam [a] became lonely.
Allah created a woman, Hawwa [a], as a friend and companion for Adam [a].
They lived happily together in *Jannah*.

Allah commanded Adam [a] and Hawwa [a] to enjoy everything in *Jannah* but not to approach a certain tree.
shaytan tricked Adam [a] and Hawwa [a] to eat from the forbidden tree.
Allah was displeased with Adam [a]

and Hawwa [a].
Adam [a] and Hawwa [a] realised their mistake and begged Allah to forgive them.
Allah is Kind and Merciful and He forgave them.

Allah then sent them to earth to do His work there.
Adam [a] and Hawwa [a] lived for many years on earth and had many children too.
Their children spread all over the earth.
All the people of the world are the children of Adam [a] and Hawwa [a].

ACTIVITIES

C P

Use a mirror to read these sentences. Thereafter write them out in the space provided.

.yalc mort tsrif eht detaerc hallA

.....

.mabA mih bemen hallA

.....

Qur'an

Allah ﷻ has declared:

"... Your lord said to the angels, 'Indeed I shall place a Khalifah on earth,' they said, 'Will you place therein one who will cause mischief and shed blood while we do celebrate Your praises and glorify You?' He said, 'I know what you know not.' "

"And we said , 'Surely this one (shaytan) is an enemy to you and your wife, so do not let him drive you out from the garden...' "

"O children of Adam! Do not let shaytan deceive you in the same way that he caused your first parents to leave the garden..."

Hadith

Our beloved Prophet Muhammad ﷺ said:

"Indeed Allah created Adam from a clod of sand collected from every type of soil on earth, and so Human beings are found in every colour and shade of soil. Some are red skinned & some white, some black & some yellow , as well as every shade between. Some in prosperity & some in adversity, some blessed & some wretched."

Comments

Allah made Adam His Khalifah.

.....

All of creation bowed down to Adam.

.....

shaytan refused to bow to Adam.

.....

Allah cursed shaytan.

.....

Allah created Hawwa.

.....

Allah commanded Adam and Hawwa not to eat from a tree.

.....

shaytan tricked them into eating.

.....

Allah sent them to earth.

.....

The story of Adam [a] and Hawwa [a] is fundamental to understanding the many secrets of life. For this reason a relatively detailed account will be rendered here.

Read the following story and thoroughly discuss the lessons to be learnt. T

CHAPTER 1

The earth was most marvelous indeed, decorated with the most beautiful flowers and trees. There were birds and animals of every type, insects crawling and fish swimming, everything seemed just right.

There were beautiful rivers and pretty streams flowing over the lands of the earth, with their cool, refreshing, bubbling waters and happy, splashing falls. The waves crashed against the rocks and the oceans continued their roly flow. The sun peeped through the clouds and the moon drifted along.

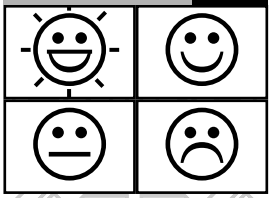
The earth then called out, "*Is there no one to admire my wonders and*

P C

Vocabulary

marvelous
.....
decorate
.....
refreshing
.....
drift
.....
admire
.....
wonders
.....
treasure
.....
unique
.....
order
.....
potter
.....
mould
.....
wisdom
.....
deputy
.....
deputy
.....
quality
.....

Comments T



P C

Vocabulary

possess

creative

tender

grant

dismay

shed

adore

freedom

serve

envy

boast

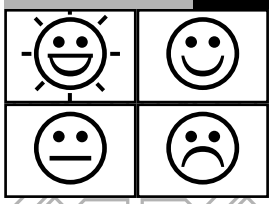
proud

haughty

order

wicked

Comments T



to enjoy my great treasures? ” And there was silence, no answer at all. The earth knew no one, nore did the angels, who could admire her beauty and enjoy her wonderful treasures.
Ah! but Allah knew.

Allah had chosen a creature who would rule over the earth, a unique creature like none had seen before. This creature Allah called man, and he would be made to rule over all the land.

Allah ordered the angels to go to the earth and bring back sand of every kind and colour. The sand He mixed then like potter’s clay.

Moulding it into the shape of a man, with hands, legs, eyes and ears, a pretty nose and soft lips, Allah breathed His spirit into it, and so He gave life to the very first man.

Allah named him Adam, the father

of us all. Allah gave him knowledge and wisdom, and the talent to do every good thing.

Allah then told the angels, "*I will make Adam [a] My deputy. He will do my work on earth. And to do so I have given him qualities only I possess, and with these he will rule over the beautiful earth and all that is on it.*" And so Allah, being the All-Knowing, gave Adam [a] knowledge, and being the Creator of all, He gave Adam [a] creativity, and being the All-Kind and All -Loving, He gave Adam [a] kindness and a tender loving heart. Allah was the All-Powerful too as well as the King of all, and so He gave Adam [a] power and kingdom. Now Adam [a] was to use these gifts to do Allah's work on earth.

The angels said, "*O Allah! Will Adam [a] obey and worship You as we do?*"

P C

Vocabulary

honour

.....

curse

.....r

evenge

.....

eternity

.....

tremendous

.....

melodious

.....

disguise

.....

slithery

.....

tempt

.....

forbidden

.....

trustworthy

.....

fiend

.....

curious

.....

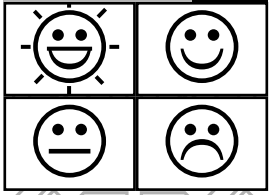
mysterious

.....

delicious

.....

Comments T



P C

Vocabulary

pluck

error

shame

gather

prostrate

humble

drag

demand

complete

appreciate

spread

"*That you will see*," replied Allah. "*I will also grant him the freedom to do as he pleases.*"

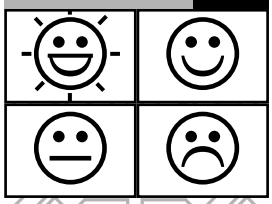
When the angels heard this they were dismayed. "*He might even disobey You, O Allah!*" they cried out.

"*That he can certainly do,*" Allah agreed.

"*Why then do You create Man and make him the ruler on earth, O Allah?*" asked the angels. "*Will You put on the earth such a creature that would make mischief in it and shed blood? Are we not obedient and dutiful? Do we not adore and worship You as You should be adored and worshipped? Surely Man will not carry out Your orders as obediently as we do. Surely he will disobey you if he has the freedom to do so!*"

Allah replied, saying, "*You do not know what I know. I have decided*

Comments T



that Man will rule the world and everything in it, so bow down respectfully, to the best of My creation".

All the angels obediently bowed down before Adam [a], and so too did all of creation. But amongst them was a creature who served Allah as no other did, a creature whom even the angels envied. He was given strength and made of fire. He was boastful and proud, for he served Allah and worshipped Him like no other. Who was he and what was his name? Ah! he was *iblis* and none other.

He stood haughty, he stood proud, he lifted his head high and the proud one refused to bow.

Allah was displeased and said, "*You have disobeyed my order and shown disrespect to what I have created. Tell Me, Why have you not bowed down to Adam?*"

iblis raised his wicked voice and said, "*Why should I bow down to this Man? I am better than this thing of dust! You have created me from fire and he from clay*." He was jealous of the honour Allah had given Adam [a] and he was proud. And for this reason he could not appreciate the wonderful qualities Allah had given Adam [a]. He looked at the body and not what was within, he became the fool because of this sin.

This haughtiness and disobedience angered Allah. "*Leave from here immediately! You are cursed until the Day of Judgement!*"

Ever since, *Iblis* came to be called *shaytan*, the one cast away, the enemy of Man.

Feeling angry and revengeful, *shaytan* said to himself, "*Adam is the reason for all this. I swear that I will mislead Man till the end of time. There will never be peace. How can*

Mankind live in peace and enjoy the blessings of Allah, while I will have to burn alone in Jahannum. I will cause mischief among Mankind and take as many of them as I can to Jahannum with me." This is how the jealous think.

Allah turned to Adam [a] and said, "*Go now, and enjoy the Jannah that I have prepared for you. But beware of shaytan for he is your enemy. He will never change, not till the end of eternity.*"

CHAPTER 2

And so Adam [a] lived in the Garden of Paradise in peace and happiness. For a long time Adam lived alone in the beautiful Garden enjoying all the good things that were there. But then, Adam [a] began to feel lonely. He had everything in *Jannah*, but no friend. There was no

other human being to be seen.

So, one day, Adam [a] prayed , asking Allah to give him a companion. Allah answered Adam's [a] prayer and so Hawwa [a], the first woman, was created. Adam [a] was overjoyed. Now he could share all the pleasures of Jannah with a friend and companion. She was beautiful indeed, and tremendous fun.

Adam [a] and Hawwa [a] lived in peace and happiness in *Jannah*, the Garden of Paradise. Allah said to them, "*You may enjoy everything in Jannah. You will never feel sick nor die. So eat and drink and be happy, but there is a certain tree you must avoid. If you eat from the tree, it will lead you to disobedience.*" However, there was someone else listening, someone wicked, someone very jealous. It was *shaytan*. When he heard what Allah had said his evil mind made an evil plan. What was the plan?

Umm! I wonder?

Adam [a] and Hawwa [a] lived very happily in the beautiful Garden of *Jannah*. Jannah was much more beautiful than our earth, very much more. There were flowers more beautiful than you can imagine, having the sweetest of scents and colours prettier still. There were silver trees as huge as mountains, with golden leaves and fruits of a thousand flavours. There were birds with feathers so lovely, a hundred rich colours all in one. And they sang the sweetest, most melodious songs all day long. There were creatures as only Allah knows, beside heavenly streams with ponds as vast as the skies and the earth. And waters sweeter than honey, whiter than milk, with pebbles of rubies and emeralds twinkling beneath.

For Adam [a] and Hawwa [a] the days in this beautiful Garden were

like one very long and comfortable holiday, without any care or worry at all. Ahh! How superb indeed.

They went wherever they wished and ate whatever they chose. They drank the sweet, honey waters and swam in the deep, jewelled ponds. But they never dared go near the tree, the tree forbidden by Allah, the One. This because they loved Allah, even more than *Jannah* itself, more than the very lives they were given. Adam [a] was indeed better than the angels, because he was the first creature ever, to truly love Allah, the Creator of all.

CHAPTER 3

Now, *iblees*, the *shaytan*, was very jealous indeed, more than ever before. Ooh! How he hated what he saw.

Allah had blessed Adam [a] and Hawwa [a], He had made them the best of His creation. *shaytan*, however had a plot, a plot so wicked that it would make make Man fall from his high position.

shaytan knew that Allah had ordered Adam [a] and Hawwa [a] not to approach the tree in the middle of the Garden, nor taste its fruit. This was to be the way by which to destroy Adam [a].

So *shaytan* disguised himself as a friendly, slithery snake. He was able to do this because Allah had granted him great power, even the power to change his shape.

As a snake, *shaytan* entered *Jannah,* the Garden, and because he knew that man was honest and soft hearted, he tried to tempt Adam [a].

In a friendly voice he said, "*I have*

heard that Allah has forbidden you to eat the fruit of a special tree." and with a sly grin he said, "*Do you know why?*"

"*No! Not at all*." replied Adam [a].

"*Well, because I am your friend, I will have to tell you then. Now listen carefully. The fruit of the forbidden tree gives eternal life, and with it you can become like the angels, and live in Jannah forever. This is true I say, and as a trustworthy friend remember, that I shall never harm you ,ever.*"

Now Adam [a] and Hawwa [a], being pure and honest, could not see the trap of the wicked fiend. Both were now fooled into thinking that *shaytan* was their true friend.

Adam loved Allah dearly, for after all, Allah had created him and given him the best of everything. Allah had given him life and the most

wonderful form. And knowledge, and the Garden and Hawa, the most beautiful, loving companion.

"*Nothing*," he thought, "*Would be better, than praising Allah and thanking him forever.*"

They were curious now, and time and again allowed themselves to explore that part of the garden where the mysterious tree stood. The more they saw the tree, the more tempted they were, to taste its fruit and then maybe live forever.

At last Adam [a] plucked a fruit and Hawwa [a] willingly shared it with him. And so Adam [a] and Hawwa [a] both ate the fruit. They found it delicious, so delicious in fact, that they had never tasted anything before quite like that.

But no sooner had they finished eating the forbidden fruit, they suddenly realised their error. They had

forgotten the warning of Allah and felt ashamed. They found themselves naked, with no one but themselves to blame.

So, to hide their shame, they quickly gathered a few leaves and carefully covered their naked bodies. Allah was indeed displeased. He turned to them, saying, "*Did I not command you to stay away from the forbidden tree and not to eat its fruit. And did I not tell you that shaytan is your open enemy?*"

CHAPTER 4

Adam [a] and Hawwa [a] felt very sad indeed for what had happened. They were not disobedient creatures nor were they proud. And so both Adam [a] and Hawwa [a] prostrated themselves to Allah and begged for His forgiveness. They cried saying, "*O Allah! We have*

harmed ourselves, and if you do not forgive us and have mercy on us then we will surely have lost everything." They cried and cried, "*We have made a terrible mistake. shaytan has tricked us. So forgive us, O Allah, for You are most Merciful and You are most Forgiving*."

Allah is truly Forgiving, Allah is truly Kind, kinder than a even a mother can be to her little baby child.

And so Allah turned to them in forgiveness and accepted their prayers. Allah was now pleased with them, pleased that they were humble and not like the haughty *shaytan,* all puffed up and proud.

When shaytan heard this, he was more angry than before. "*Adam and Hawa escaped from my trap, but not their children,*" he swore, "*For I shall trick them with every kind of Evil and drag them down with me into the very bottom of Jahannum*."

Now the time had come for Adam [a] to leave *Jannah*, the Garden, to do the work he was created for, for he had now learnt the great lesson. That to do Allah's work demanded complete obedience, and to be ever watchful of *shaytan*, the proud, jealous deceiver.

"*Now go down to the earth, and there you will live*," Allah said to Adam [a] and Hawa [a]. "*From now on you both shall work the earth for your food, and everything I have created on the earth you shall use for your own good. You shall have children too and You shall obey Me, your Creator. And most importantly, you shall keep away from shaytan, the deceiver*."

And so Adam [a] and Hawwa [a] found themselves all alone, away from Allah and oh! so far from the Garden. They were to learn to appreciate all the good things Allah

did create, and especially the good favour in *Jannah* they did once enjoy.

Adam [a] and Hawwa [a] lived for many years on this earth, and they had many children, and their children had children, and so too did theirs. They spread out all over the lands and covered the earth, and from the east to the west, all the people we see, are all the children of common parents, children of Hawwa [a] and Adam [a].

The people of all countries, the people of all colours, people of every race and people of every time, the people we know, the people we have never met, and the people of the past and the future to come yet, they are all children, children of the same parents, children of the ones who were favoured by Allah, children of Hawwa [a] and Adam [a].

The following moral lessons learnt from the story must be explained & discussed thoroughly

- The heavens and the earth were created before human beings were.
- Only human beings can truly admire and appreciate creation.
- Allah chose mankind to rule over the earth as His deputy, His *Khalifah.*

- Human beings have been created from clay.
- Our soul is a spirit from Allah.
- Allah has given human beings special qualities which even the angels do not possess.
- Allah has given human beings freedom to do as they please : if they use this freedom to do good they will be rewarded, and if they use it to do bad they will lose Allahs favours and be punished.
- Human beings obey Allah out of love while angels obey Allah

because they are created to do so.
- The obedience of a human being is thus more valuable to Allah than the obedience of an angel.
- Mankind is the most honoured of all creatures.

- *shaytan* served Allah and worshipped Him, but he loved himself more than he loved obedience to Allah.
- *shaytan* was proud of all that he had done.
- Allah hates those who are proud, even of their good deeds.
- Jealousy and pride can blind a person and prevent him from seeing the truth.
- Jealousy leads to the worst evil.
- Others must be judged by their qualities and not by their looks.
- Allah curses those who are proud and disobedient.

- *shaytan* is our enemy till the end of time.
- All mischief comes from *shaytan*.
- Those who do evil are the followers of *shaytan*.
- Those who do evil will be with *shaytan* in *Jahannum*.

- Human beings need companionship.
- Wives are the best companions and friends.
- Happiness comes from true friendship.

- Jannah is a place of enjoyment.
- There is no sickness or death in Jannah.
- Jannah is more beautiful than you can imagine.
- Jannah is full of the most wonderful pleasures.

- A true servant of Allah loves Allah even more than Jannah itself.
- Human beings are the only creatures which can truly love Allah.
- Allah tests us to teach us valuable lessons.

- The worst of enemies always pretend to be the sincerest of friends.
- *shaytan* always tries to make disobedience to Allah seem attractive.
- Human beings are by nature good and soft hearted, not evil and cruel.
- Good, honest people always assume the best of others, and for that reason must take special care to guard themselves from the wicked.

- Adam [a] did not intend to dis-

obey Allah.
- Adam [a] wished to live forever only to praise Allah and worship him as the angels did.
- We must never give preference to our own understanding over the commands of Allah, even if our intentions be good.
- Allah knows better than us and we must trust in His His commands.
- True love for Allah means complete obedience to Him.
- Disobedience to Allah brings shame.

- You must always admit your wrong and never try to justify it.
- If you commit a sin you must repent immediately and right the wrong.
- Allah always forgives those who repent.
- Allah loves those who repent.
- *shaytan*'s plans are destroyed

when we repent.
- Allah is Kind and Forgiving.

- Making mistakes are the best ways of learning valuable lessons.

- To be Allah's *Khalifah*, His deputy on earth, and to do Allah's work successfully demands complete obedience, and to be ever watchful for the traps of *shaytan*.
- If we disobey Allah He will remove the blessings we enjoy.
- By removing His blessings Allah wishes to teach us appreciation.

- All people of the earth are the children of Adam [a] and Hawwa [a].
- All people of the earth are brothers and sisters.

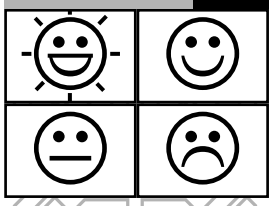
Colour in the picture of the creature whose form *shaytan* mischieviously took. **C P**

Now if *shaytan* took the form of a snake does it mean that all snakes are evil? ..... Do you know what function snakes serve in our ecosystem?

.....

.....

Comments T



Colour-in the correct word/s in green. C P

Allah chose man the angels as His deputy on the earth.

Allah has given human beings angels some of his very own special qualities.

Adam shaytan loved himself even more than he loved obedience to Allah.

Allah hates those who are proud humble.

Adam committed a sin made an error.

Allah forgave punished Adam [a] and Hawa [a].

SUMMARY P

BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- listened to an extract ☐
- read & rewrote inverted sentences ☐
- learnt a new *Ayah* and a new *Hadith* ☐
- listened to a detailed story ☐
- found suitable one word meanings ☐
- identified specific teachings ☐
- drew a picture for enjoyment ☐
- completed a word selection exercise ☐

Comments T

How does my teacher
rate my performance in this lesson ?

SIRAT AN-NABI
life of *nabi* muhammad [s]

بسم الله الرحمن الرحيم

C O N T E N T S

LESSON 1	The Birth of the Prophet [s]	214
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LESSON 3	The Revelation Begins	251

Nabi Muhammad [s] is the Last Prophet of Allah. By choosing the Prophet Muhammad [s] to be the Seal of the Prophets and the Qur'an to be the completion of Revelation, Allah has established a permanent medium of communication between Himself and man, and has erected an ever-radiating beacon of guidance and light.

The message of the Prophet [s] was, and, of course, still is, a universal revival, a common blessing, a supranational heritage and an ever-lasting spiritual deliverance. It is an evolutionary continuance of the previous messages and a well-balanced incorporation of all the former revelations. It transcends all boundaries of race, age, color, and regional features. It is addressed to man of all times and it is precisely what man needs.

Prophet Muhammad [s] was the only Prophet who fulfilled his mission and completed his work in his lifetime. Before he died, the Qur'an stated that the religion of Allah has been perfected, the favour of Allah on the believers has been completed, and the truth of revelation has been guarded and will be safely preserved (*Qur'an 5:3 and 10:9*). When he died, the religion of Islam was completed, and the community of believers was well-established. The Qur'an was recorded in his lifetime and preserved authentically. All this means that the religion of Allah has been completed by Prophet Muhammad [s], in concept as well as in application, and that the Kingdom of Allah has been established here on earth.

Prophet Muhammad's [s] mission, his example and his accomplishments have proved the point that the Kingdom of Allah is not an unattainable ideal or something of the Hereafter only, but it is something of this world too, something that did exist and flourish in the age of Prophet Muhammad [s] and can exist and flourish in any age whenever there are sincere believers and men of faith. Thus, if any man was destined to be the culmination of

Prophethood, who could it be other than Prophet Muhammad [s]? And if any book was designed to be the completion of Revelation, what could it be other than the Qur'an?

Allah decreed that *Nabi* Muhammad [s] would be the Last Prophet and so he was. No Prophet before Prophet Muhammad [s] had done or accomplished or bequeathed so much as he did. And no one after him, of those who have claimed prophethood, has done anything comparable to what he did. However, this Divine decree was in anticipation of the great historical events which have followed. It heralded good news for man that he would enter a new stage of intellectual maturity and spiritual heights, and that he would have, from then on, to do without new prophets or new revelations, to be on his own, aided by the rich legacy bequethed by Prophet Muhammad [s]. It was in anticipation of the fact that the cultures, races and regions of the world would become closer and closer to each other, and that mankind could assimilate one universal religion in which Allah occupies His rightful position and man realizes his servitude. The historical stage of Prophethood has ended with Prophet Muhammad [s] to give man the evidence that he can mature on his own initiative.

The nature of Islam is such that it has a great deal of flexibility and practicability and can cope with any arising situation. The nature of the Qur'an is such that it is universal and ever-revealing, and in it guidance is sure, without doubt. The nature of Prophet Muhammad's [s] message is such that it is addressed to all men and directed to all generations.

Muhammad was not merely a racial leader or a national liberator. He was, and still is, the universal Prophet and the best model of him who seeks Allah. In him every man can find an excellent example of virtue and piety to follow. And in him every generation can find its lost hope.

lesson 1

OUTCOME OBJECTIVES T P

- learn about the origins of the Arab nation.
- understand the corrupting influence and evil consequences of idolatry.
- appreciate Allah's concern for erring mankind.
- learn that Allah always sends guidance to humanity.
- develop an appreciation of the necessity for Prophets.
- learn about the importance of a healthy environment for developing children.
- recognize that monetary gain should never be adeciding factor in our actions.
- undertsnad that kindness and generosity are meritorious deeds that merit reward, even in this world.
- realize that good character is the most praiseworthy attribute

LESSON OVERVIEW T P

BY THE END OF THIS LESSON THE CHILD WILL HAVE HAD AN OPPORTUNITY TO :

- listen to an extract being read out by the teacher introducing the Birth of *Nabi* Muhammad [s]
- complete a writing exercise for comprehension
- learn a new *Ayah* and a new *Hadith*
- listen to a story about the Birth of *Nabi* Muhammad [s] and his first years of childhood.
- identify the specific teachings being conveyed through the story
- colour-in a picture of early Makkah for enjoyment
- investigate the meaning of an Arabic word
- colour-in an Arabic word for enjoyment

LESSON 1

Birth

THE BIRTH OF THE PROPHET

Vocabulary

barbarian
orphan
widow
grand
environment
well man-nered

Read and explain the following. T

Arabia is a desert land.
The Arabs lived in Arabia.
They worshipped idols.
The Arabs lived like barbarians.
They were cruel to the poor, the weak, the orphan and the widow.

Nabi Muhammad [s] was born on the 12th of Rabi al-Awwal 570.
He was born in the city of Makkah in Arabia.
His father, ‘Abdullah, died before he was born.
His mother’s name was Aminah.
His grandfather was ‘Abd al-Muttalib, the grand chief of Arabia.

The Makkan children would be sent to the countryside to grow up in the healthy environment.
Muhammad [s] lived with the nurse Halimah in the desert countryside for four years.
Muhammad [s] was a good, well mannered child.

Complete the sentences using the list below C

well mannered	Halimah	Makkah	idols
Arabia	‘Abd al-Muttalib	Aminah	

..... is a desert land.
The Arabs worshipped .....
Nabi Muhammad [s] was born in the city of .....
His mother was .....
..... was the grand chief of Arabia.
Nabi Muhammad [s] lived with the nurse ..... in the desert countryside.
Nabi Muhammad [s] was a ..... child.

Read the following story. T

Our story begins a long, long time ago, almost one thousand five hundred years ago, in the hot and dry desert land of Arabia, where the sands blew over the wavy, empty dunes and the winds howled on the cold, dark, stony nights. There were few trees and even less grass. All

ACTIVITIES

Qur’an

Allah ﷻ has declared:

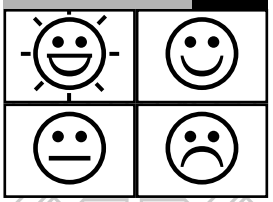
“Say (O Muhammad), ‘O People! I am sent Unto you all, as the Messenger of Allah, to Whom belongs the kingdom of the heavens and the earth. There is no god but He. It is He who gives both life and death. So believe in Allah and His Messenger, The unlettered Prophet, who believes in Allah and His Words. Follow him so that you may be guided.”

Hadith

Our beloved Prophet Muhammad ﷺ said:

“Indeed Allah selected Isma’il as the best of the children of Ibrahim, and then he selected Kinanah as best of his children, and then he selected the Quraysh as the best of them, and then he selected Banu Hashim (my clan) as the best of the Quraysh, and then he selected me as the best of the Banu Hashim (for the mantle of Prophethood).”

Comments T



P C

Vocabulary

dune
.....
howl
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oasis
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scatter
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dare
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hospitable
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neglect
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gamble
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crest
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udder
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meadow
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palm
.....
impress
.....

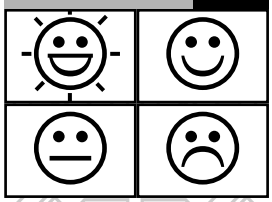
that was to be seen was sand and stone. And if you were real lucky then an oasis or two, here and there, scattered over the vast golden deserts.

There were few animals. The camel, though, is one animal that lived quite comfortably in these deserts, because they were able to go for days without drinking a single drop of water. Arabia was truly a harsh land, which very few would dare to pass through.

But in those lands lived a brave people, who were hospitable too. They loved their freedom and would travel over the deserts, over its wavy sand dunes, and sleep under the starry moonlit skies. They were the great-grandchildren of *Nabi* Ibrahim [a], the Prophet and Friend of Allah. They were the Arabs.

The Arabs had forgotten the religion

Comments T



of *Nabi* Ibrahim [a] , of worshipping One Allah, because of neglect. They had taken idols as gods whom they worshipped along with Allah. Because they had no guide or teacher their wonderful qualities of bravery and courage were used to harm the poor and the weak.

They drank wine and gambled. They robbed and murdered. They believed in every foolish superstition and would even offer human beings as sacrifices to their imaginary gods, thinking foolishly that this would please them and bring them great rewards.

They were especially cruel to the women and the little girls, whom they would sometimes bury alive, under the hot dry desert sands, and leave to slowly die, or to be eaten by the crawling insects and the wild beasts passing by. The widow, the orphan and the weak had no pro-

tector too. So, despite some execellent qualities, the Arabs had become evil in the end. They lived like barbarians and all because they had no teacher to guide them.

Now Allah never leaves a people without guidance and a teacher and so it was, on one starry night, in the city of Makkah, that a very special child was born. The skies had lit up from the east to the west, and even the little desert rabbits were curiously peaking their pointy ears and tiny heads out of their burrows and crests. Ahh, something very special was happening, someone very special was coming.

In fact, the child's grandfather, ‘Abd al-Muttalib, the grand chief of all Arabia, spent six days deciding on a name for the child. On that seventh day, he dreamed that the name should be Muhammad, which means 'The Praised One'. But what

was stranger still is that when he went to tell the baby's mother, he found that she too had had the very same dream. And so they named the child, Muhammad, the Praised One.

Baby Muhammads father had passed away. His name was ‘Abdullah, and he would have been so very proud of his beautiful little child. Oh, how beautiful a child Muhammad was, with eyes as deep and starry as the desert nights and shiny curly hair, like rolling crystal waves on a dark sea. And he had the most rosy red cheeks and the most handsome round face. It looked like the full moon on a clear desert night. Ahh, this was a very special child.

It was the custom in those days for the women of the city to send their young children into the desert villages where the air was fresh and

the food healthy. And also because amongst the village folk the Arabic language was spoken very beautifully. The children would grow healthy and strong while they were there.

Once every year, the desert women used to come to Makkah and collect the young children. But Aminah was a poor widow. Her husband ‘Abdullah had passed away and it seemed that no one would take her orphan child, the beautiful baby Muhammad. The desert women were afraid that their would be no one to pay them for looking after the little child and so they all walked away.

At last a poor woman named Halimah agreed to take the child. She was a kind, generous women, and seeing that no one else wished to care for the little baby she decided to take him. She already had a

child of her own, a son, about the same age as Muhammad. "*They can grow up together, as friends*, " she thought, "*And play and go on desert adventures*".

As she travelled home, she wondered how she would feed the children, for back at home her sheep and goats were thin and the crops had dried. But she hoped that Allah would bless her because she had kindly taken the orphan child

Her prayers were answered. When she returned to her desert village, and to her little house, a wonderful sight met her eyes. The sheep and camels were fat and strong, and their udders were swollen with milk. The small patch of grass around her tiny house had stretched out over the dunes and now looked like a green, grassy meadow. The date palms too were bending over, heavy with all their juicy dates, and her

house was full of every enjoyable thing, and bright and happy too. This was a miracle and Halimah knew why. Their was something very special about Aminah's beautiful child, something wonderful indeed.

From that day the little house, in the little village, in the desert, was the happiest and brightest in the whole wide world, and in it two little boys grew up healthy and strong.

Happy moments, and happy days and months, passed by, and after four years Halimah was on her journey back to the city of Makkah. The time had come to return the beautiful baby Muhammad to his mother. But now, he was a handsome little boy. Muhammad had grown up to be a loving and gentle child, with best of manners and the purest heart.

Lady Aminah was overjoyed. Her

son Muhammad had returned, and my, was she so impressed by how big and strong he had become. They hugged and kissed, and from that day they were inseperable, lady Aminah and Muhammad, her handsome boy .

The following lessons learnt from the story must be explained & discussed thoroughly

- The Arabs lived in Arabia. They were a brave and hospitable people.
- The most hospitable people often live in the harshest environments. This because they understand the difficulties that come with having few resources.
- The Arabs are the descendants of *Nabi* Ibrahim [a] from his son *Nabi* Isma'il [a].
- The Arabs, like all other people, originally worshipped one Allah.

- The Arabs forgot the true reli-

gion of *Nabi* Ibrahim [a] because of neglect and began to worship false gods and Idols.

- Those who worship false gods become barbaric - drinking wine, gambling, robbing and murdering.
- Those who worship false gods do not respect women and girls.
- Those who worship false gods are always cruel to the poor, the weak, the orphans and the widows.
- People become cruel and wicked when they have no guidance.
- The best qualities are used for the most evil ends when people have no guidance.
- Allah never leaves a people without a guide and a teacher.
- Dreams can be a form of inspiration from Allah.

- Children must be given good

names.
- Children must be brought up in a healthy environment.
- Children must be taught eloquence from a young age.
- Good speach and eloquence distinguishes man from animal.
- Children must be stimulated from a young age. Constructive activity and adventure is the best way of achieving that.

- Monetary gain should not be the deciding factor of our actions.
- Allah always rewards kindness and generosity, even in this world.
- Allah always keeps those happy who bring joy to others.
- Allah generously rewards those who take care of orphans.
- The house in which there is an orphan is always blessed by Allah.
- We should never overly con-

cern ourselves with the feeding and provision of children. Allah is the provider and each will receive his or her provision.

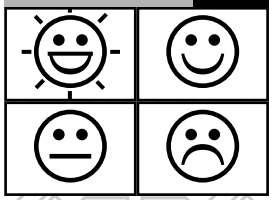
- What makes a child truly handsome or beautiful is good manners and character.
- The love between a mother and child is very special.

ACTIVITIES

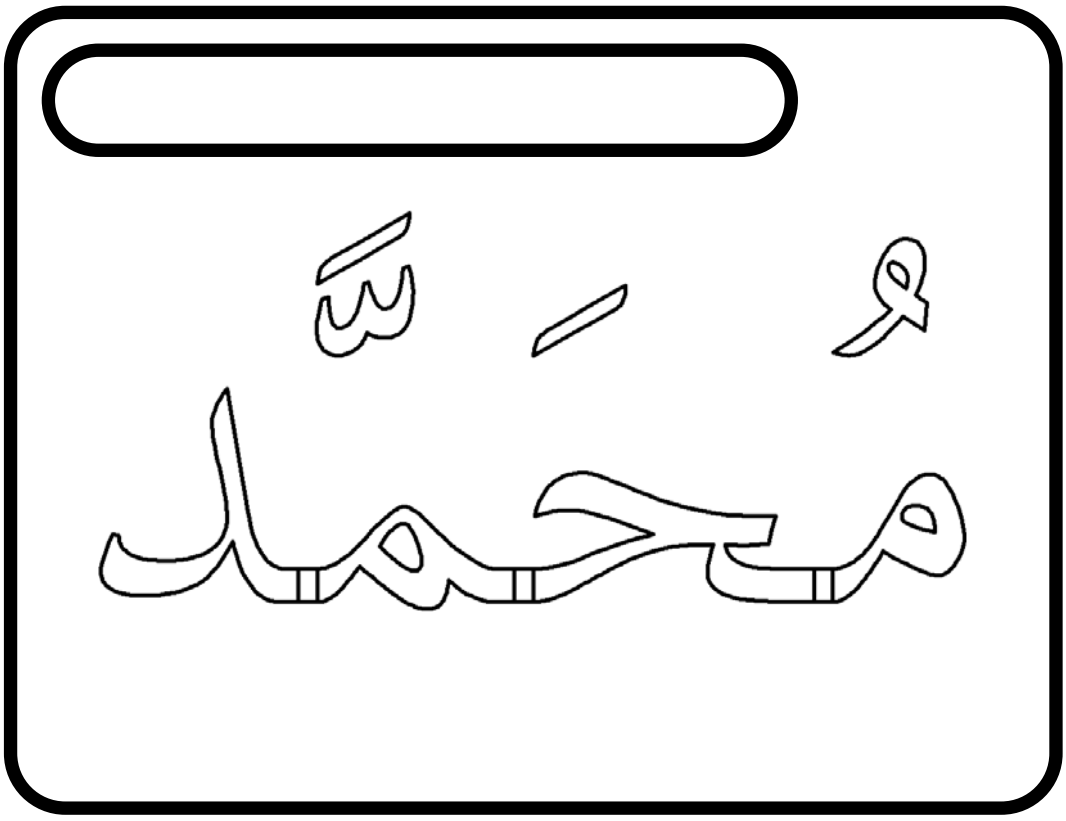
C

Colour-in the picture of the night on which *Nabi* Muhammad [s] was born.

Comments **T**



Can you read the word below ? Do you know what it means ? Write your answer in the space provided and colour-in the word. **C**



SUMMARY **P**

BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- listened to an extract ☐
- completed a writing exercise ☐
- learnt a new *Ayah* and a new *Hadith* ☐
- listened to a story ☐
- found suitable one word meanings ☐
- identified specific teachings ☐
- coloured-in a picture for enjoyment ☐
- coloured-in an Arabic word ☐

Comments **T**

How does my teacher
rate my performance in this lesson ?

lesson 2

OUTCOME OBJECTIVES T P

- learn that the immediate family bear the primary resposibility of caring for orphans.
- understand that cherishing of the young takes priority over all other ocupations.
- discover that the loss of loved ones was instrumental in engendering in the Prophet [s], at a very young age, a profound sense of appreciation and value for life and people.
- learn that amongst peoples of other faiths, believing Christians are the most affable and more readily embrace the true faith.
- realise that miracles are unique to Prophets and serve as a sign only to those who seek the truth.
- discover that Prophets are averse to paganism from childhood.
- recognize that the Jews have always been the arch-enemies of the Prophets of Allah.

LESSON OVERVIEW T P

BY THE END OF THIS LESSON THE CHILD WILL HAVE HAD AN OPPORTUNITY TO :

- listen to an extract being read out by the teacher describing the youth of *Nabi* Muhammad [s]
- complete a true & false exercise for comprehension
- learn a new *Ayah* and a new *Hadith*
- listen to a story about the youth of *Nabi* Muhammad [s] and his journey to Syria.
- find suitable meanings for the difficult words
- identify the specific teachings of the story
- solve a maze for enjoyment
- complete a verse from the Holy Qur'an

Read the following sentences. T

Nabi Muhammad [s] stayed with his mother, Lady Aminah, for two years.

When Muhammad [s] was six years old, Lady Aminah took him on a journey to Yathrib.
Lady Aminah's family lived in Yathrib.
Lady Aminah died on the return journey.

Nabi Muhammad's [s] grandfather, 'Abd al-Muttalib then took care of him.
'Abd al-Muttalib passed away two years later, when *Nabi* Muhammad [s] was eight.

Abu Talib, *Nabi* Muhammad's [s] uncle, then took him into his care.
Abu Talib was very fond of his nephew, Muhammad [s].

At the age of twelve, Abu Talib took

Vocabulary

trade
monk
recognise

ACTIVITIES

Qur'an

Allah ﷻ has declared:

"And remember when Jesus, son of Mary, said, 'O Children of Israel! I am the Messenger of Allah sent to you, confirming the Law which came before me, and giving glad tidings of a Messenger to come after me, whose name shall be Ahmad' ..."

Hadith

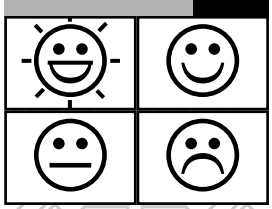
Our beloved Prophet Muhammad ﷺ said:

"I have been sent to mankind to bring to perfection good character."

Muhammad [s] on a trading journey to Syria.
There they met a Christian Monk named Bahira.
Bahirah recognised *Nabi* Muhammad [s] as the future Prophet of Allah.

State whether True or False.	C	P
Nabi Muhammad [s] stayed with his mother for three years.	F	
When Muhammad [s] was six, he travelled to Yathrib.		
Lady Aminah died when Muhammad [s] was six.		
Nabi Muhammad's [s] grandfather did not take care of him.		
Abu Talib was not fond of his nephew, Muhammad [s].		
At the age of twelve, Muhammad [s] went to Syria.		
There they met a Jewish rabbi named Bahira.		
Bahirah did not recognised *Nabi* Muhammad [s].		

Comments **T**



Read the following story. T

Muhammad was back at home again. It was such a happy time for Lady Aminah and her little boy. Happier moments, and happier days and months passed by, until, when Muhammad was six, his mother took him on a long and exciting journey, a journey to Yathrib, the city now known as Madinah.

Lady Aminah's family lived in Madinah, and were they, oh, so excited to meet her and her wonderful little boy! Everyone loved Muhammad and he was cuddled and kissed. He was the joy and admiration of all his uncles and aunts.

It was a happy time, a time that Muhammad would never forget, a time that he wished would go on for-

P C

Vocabulary

admiration
.....
tragedy
.....
warrior
.....
charming
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treat
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character
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trustworthy
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righteous
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monk
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monastery
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trade
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route
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sacred
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merchant
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laden
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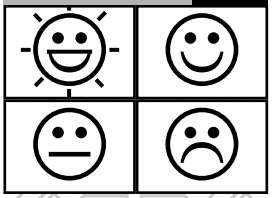
Comments T



P C

Vocabulary

warrior

fascinating

winding

shimmer

approach

deceive

gaze

solitary

shielding

absent

minding

destined

ever, for soon thereafter, tragedy was to come again, and little Muhammad's heart would be broken into a million tiny pieces.

On their journey back to Makkah little Muhammad's mother, Lady Aminah, became terribly ill and died. Now he was an orphan, all alone, without the love of a father or the care of a gentle mother.

Little Muhammad was now left in the care of his grandfather, the chief of all Arabia, 'Abd al-Muttalib, the very man who had given him his beautiful name.

Now 'Abd al-Muttalib was a powerful man whom everyone respected, even the most fiersome Arab warriors. But he had one weakness, and that was his love for little Muhammad. Hand in hand the two

would walk, sometimes racing, sometimes skipping, through the streets and alleys of Makkah.

Wherever ‘Abd al-Muttalib went the little boy followed. Even when he sat with great and mighty kings, little Muhammad never left his side. They were inseperable, ‘Abd al-Muttalib and Muhammad, his charming grandchild.

It was a happy time again, a time that Muhammad would never forget, a time that he wished would go on forever, for soon thereafter, tragedy was to come yet again, and little Muhammad’s heart would be broken into a million pieces more.

One dark night, ‘Abd al-Muttalib, the great chief of all Arabia, became terribly ill and soon, he too died. The grandfather that the boy

Muhammad loved even more than a son could love a father, was now gone. And yet again, Muhammad was all alone.

But there was an uncle, a very kind man, Abu Talib was his name. He now took the orphan boy Muhammad into his home and treated him like a son, like his very own. Abu Talib grew so fond of little Muhammad that people would call him "*Muhammad, son of Abu Talib*." And whenever you looked for the boy, he was by his uncles side, his dear and loving uncle, the gentle Abu Talib.

And who could not love a boy like Muhammad, for he was like no other child. He was a handsome, charming boy indeed, but that was not all. Allah had blessed him with kindness, wisdom and honesty,

and the best of all character.

So truthful and trustworthy was the boy, that whenever he walked by the people would call out in admiration, "*Here comes that truthful boy here comes As-Sadiq. Look there he is, the trustworthy boy, there is Al-Amin.*"

Naturally, Abu Talib was very proud of his nephew, and wherever he went, Muhammad would be by his side. They were inseperable, Abu Talib and Muhammad, the righteous nephew who was like his very own child.

It was a happy time again, a time that would last for many, many years.

At the time, there was a monk named Bahira, who lived in a

monastery near the town of Busrah, on the trading route to Syria. He had spent his life worshipping Allah and reading the Sacred Books of the Prophets of old, the Tawrah of *Nabi* Musa [a] and *Injil* of Nabi 'Isa [a]. He had read of a great Prophet, the last Prophet, who would one day come to the world. Bahira had prayed to Allah asking that he live to see that Last Prophet

The people of Makkah were merchants, who traded with the cities of Syria. Day after day, caravans of camels, laden with goods, set out across the golden, barren deserts. One of these caravans belonged to Abu Talib.

Now, Abu talib was preparing for a journey to Syria, and as we now know, he and his nephew Muhammad were inseperable. So

he decided to take his nephew with him.

Muhammad was twelve years old now and he was bursting with excitement for he had never been to Syria before. He had only heard the wonderful tales of its huge cities, and tall towers. Its fascinating market-places and strange people.

All was ready and the caravan set off. It made its slow windy, way across the golden desert sands until, after many hot days and chilly nights, it reached the city of Busrah.

The monk, Bahira, was seated all alone that day in his monastery. He had just finished reading one of his books when he streched and yawned, looking out through his window across the desert. Through

the shimmering heat, he saw a caravan approaching. That was not strange to him at all, for many caravans passed that way. But hold on, what was this. "*Are my eyes deceiving me. It cannot be!*" Bahira said to himself. He rubbed his eyes and stretched his gaze over to where the caravan was approaching. "*How very strange indeed! No How very wonderful!*" he shouted out as he jumped up clicking his heels.

There in the distance Bahira could see a solitary cloud floating in the skies just above the caravan, not moving any faster or slower. It seemed that the cloud was shielding someone from the sun. Bahira watched in amazement. "*Yes!*" he said to himself, "*That cloud is shielding someone from the sun. Look it follows the caravan wherever it goes.*"

He continued to look as the caravan drew nearer and nearer, until eventually it stopped beneath a grove of trees. No sooner did everyone come into the shade of the trees but, the strange cloud suddenly disappeared. Bahira had read about this having happened to others before, but those others were non other than Prophets. "*Only Prophets are shielded by clouds*," Bahira screamed excitedly, "*Oh, how wonderful.*"

Bahira rushed over to greet the merchants. He knew these merchants and recognised Abu Talib. '*It's good to see you again*," Bahira said to him. "*And you too Bahira,*" replied Abu Talib. "*Now come in and have something to eat*," Bahira said.

They were quite surprised because Bahira, the monk, had never invited them into his monastery before. "*But why? You never invite us into your monastery?*" they asked. "*Ahh, things are very different today,*" he replied.

Bahira knew that there was someone very important with them, someone whom he had been waiting his whole life to meet. They sat down together for the meal and Bahira asked them questions about themselves, but he could not get the answers he was looking for. At last he asked, "*Is your whole group here or are some absent?*"

"No*, not all of us are here,*" replied Abu Talib. "*My nephew is minding the camels. He is a young boy, so we we thought it best that he stay behind*."

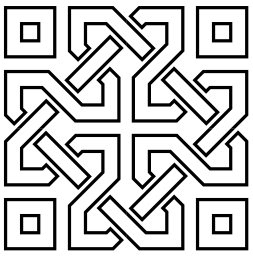
"*Please allow me to talk to him,*" Bahira requested.

Bahira questioned the child closely, learning all he could about who he was, where he came from, what he believed and what he thought about many other things. As the young Muhammad spoke Bahira's face lit up like a lamp. Everyone could see the excitement on his face. Bahira was now quite sure that the young boy Muhammad was indeed the Prophet he had read so much about. He tried one last test. Bahira asked the child to swear by the idol-gods of Makkah, al-Lat and al-Uzzah. Muhammad refused.

Bahira took Abu Talib by the shoulder and, whispering into his ear, said, "*O Abu Talib! This child is destined for greatness*," he said. "*Many*

will follow him, but I fear that many will try to harm him too. I fear the Jews of Syria will see him for what he is to become. So take him back to your country immediately and look after him well."

No sooner did Abu Talib finish his meal but he set off immediately back for Makkah. From that day onward, Abu Talib would always be by the side of his dear nephew, the last Prophet to be.



The following lessons learnt from the story must be explained & discussed thoroughly

- Visiting relatives and friends is a virtuous act.
- Visiting is a means of engendering love and solidarity.

- The death of a parent is the most traumatice experience for a child.
- The immediate family has the primary responsibility to care for orphans.

- No matter how important an occupation you may think you have, children are always more important.
- Care and concern for young children is a sign of true greatness.

- Losing loved ones develops in the individual a great sense of appreciation of life and value of people, all people. This was of

particular significance in the life of the Prophet [s] for his was a life dedicated to the wellbeing of all people. His concern for humanity was unequaled.

- Good character is the most admirable attribute.
- All people are attracted to those who possess good character.

- The coming of the Last Prophet, *Nabi* Muhammad [s], was predicted in the previous Books of Allah.

- Most Christians during the time of *Nabi* Muhammad [s] embraced Islam because of their knowledge of his coming, as we will learn later.
- Among the Christians we find the most faithful, pure hearts, (even today) who no sooner see Islam but embrace it.

- Travelling is the best way to

gain knowledge of the world.

- All Prophets are accompanied by miracles.
- Miracles strengthen the faith and bring joy only to the pure of heart.

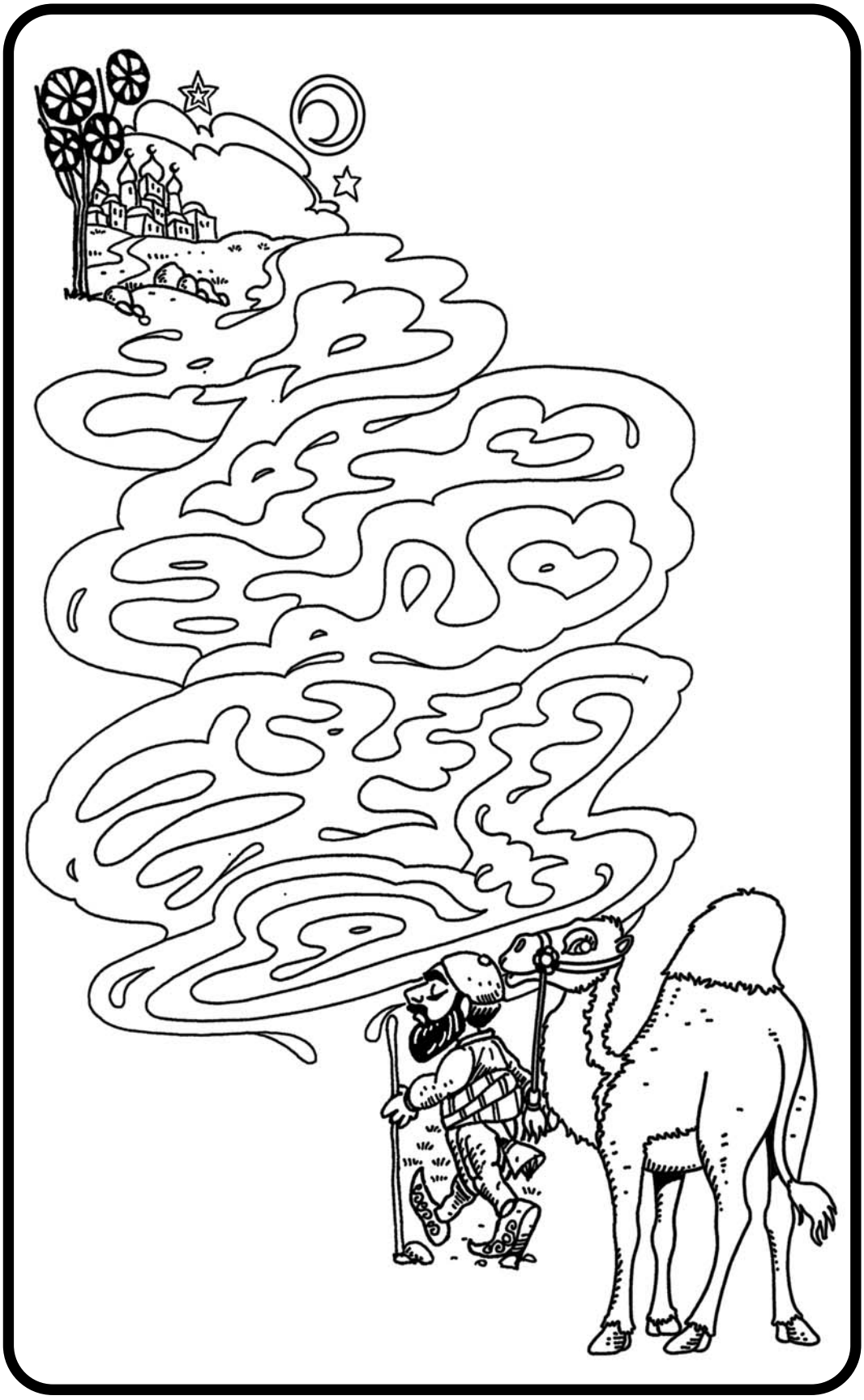
- Christian monks avoid the company of other people. Muslims, on the other hand, are commanded to mix with all people, and to influence them positively. This is called *Da'wah*.

- Prophets are given exceptional wisdom and are inspired even from an early age.
- Even as children, Prophets never commit shirk, believing in other gods or idols.

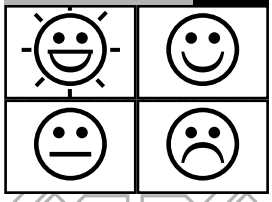
- All Prophets are apposed by the enemies of true religion.
- The greatest enemies of Prophets are the Jews.

ACTIVITIES

This man is lost. Can you help him find his way safely through the desert? Take a colour pencil and draw a line along the correct path to lead him to the city of Busra. Thereafter colour-in the picture.



Comments



Ask your parent to help you complete the following verse of the *Qur'an*. **P C**

"And remember when ....., son of ....., said, 'O Children of Israel! I am the ..... of ..... sent to you, confirming the ..... which came before me, and giving glad tidings of a ..... to come after me, whose name shall be ....."

(*Saff, 61:6*)

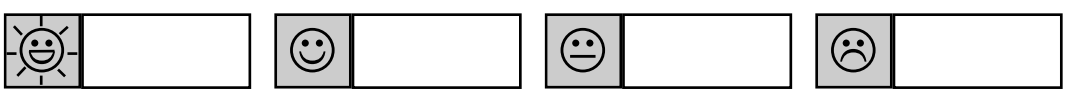
SUMMARY **P**

BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- listened to an extract ☐
- completed a true & false exercise ☐
- learnt a new *Ayah* and a new *Hadith* ☐
- listened to a story ☐
- found suitable one word meanings ☐
- identified specific teachings ☐
- coloured-in a picture for enjoyment ☐
- solved a maze ☐
- completed a verse of the Qur'an ☐

Comments **T**

How does my teacher
rate my performance in this lesson ?



lesson 3

OUTCOME OBJECTIVES T P

- understand that the best and most successful businessmen are those who are honest and trustworthy.
- learn that good character is more valuable than wealth
- discover that meditation & prayer lead to great insight
- learn that revelation is conveyed thorugh the agency of the Arch angel Jibra'il.
- realise that angels belong to a dimension that transcends our own.
- understand that acquiring knowledge is a primary duty.
- appreciate that revelation is the greatest knowledge.
- recognize that Khadijah was a wise & supportive woman.
- understand that only those who have pure hearts & great knowledge respond to the mission of Prophets.

LESSON OVERVIEW T P

BY THE END OF THIS LESSON THE CHILD WILL HAVE HAD AN OPPORTUNITY TO :

- listen to an extract being read out by the teacher describing the Beginning of Revelation
- complete a multiple choice exercise for comprehension
- learn a new *Ayah* and a new *Hadith*
- listen to a story about the Marriage of *Nabi* Muhammad [s] and the Beginning of Revelation to him.
- find suitable meanings for the difficult words
- identify the specific teachings of the story
- colour-in a picture for enjoyment
- investigate the meaning of an Arabic word
- completed a *Hadith*

Read and explain the following. **T**

As a young man *Nabi* Muhammad [s] was a businessman.
He was honest and truthful.
A rich widow named Khadijah employed Muhammad [s] as a manager.
Muhammad [s] and Khadijah married.
They had seven children together.
Nabi Muhammad [s] would spend time meditating in the cave of Hira.
Angel Jibra'il brought the first revelation to Prophet Muhammad [s] while he was in the cave.
Nabi Muhammad [s] was afraid and ran to his beloved wife Khadijah.
Khadijah took Prophet Muhammad [s] to her learned Christian cousin, Waraqa ibn Nawfal.
Waraqa told Prophet Muhammad [s] that the angel Jibra'l [a] had brought revelation to him and that he was now chosen as the last Prophet of Allah.

Vocabulary

business
employ
meditate
revelation
learned

ACTIVITIES

Colour-in the correct word/s in green. **C P**

Qur'an

Allah ﷻ has declared:

"Ramadan is the month in which the Qur'an was revealed as a guide to mankind."

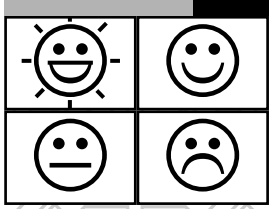
Hadith

Our beloved Prophet Muhammad ﷺ said:

"The parable of myself and the other Prophets is as that of a palace in which the construction has been made good but wherein the place of a brick has been left out. The on-lookers went round it wandering at its good construction except for the place of the brick. The construdion has therefore been sealed by me, and the messengers have come to an end with me...I am the (last) brick I am the seal of Prophets."

As a young man *Nabi* Muhammad [s] was a businessman fisherman
He was very honest dishonest .
A rich widow named Khadijah Halimah employed him as a manager.
Nabi Muhammad [s] Abu Talib married Khadijah.
Nabi Muhammad [s] and Khadijah had seven eleven children.
Nabi Muhammad [s] would meditate in the cave of Hira Ka'bah .
Angel Jibra'il brought the first revelation to *Nabi* Muhammad [s] while he was in the cave on a journey.
Khadijah took *Nabi* Muhammad [s] to her learned Christian cousin, Waraqa ibn Nawfal Bahira .
Waraqa told *Nabi* Muhammad [s] that the angel Jibra'l had brought revelation punishment to him.
Nabi Muhammad [s] was now chosen as the first last prophet of Allah.

Comments **T**



Read the following story. T

Muhammad grew up in Makkah, and, like his uncle, he became a good businessman. He was the most honest and truthful trader in all Makkah.

Now, there was a very wise, beautiful and rich widow named Khadijah who lived in Makkah. But unlike the other wealthy people of Makkah, she was kind and generous. Khadijah also had large trading caravans and she was looking for someone to manage it for her. She had heard of Muhammad's honesty and truthfulness and so she asked him to take charge of her caravans.

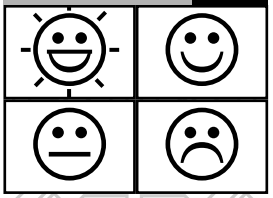
Muhammad accepted and after a short while Khadijah's caravans were the most popular and successful. Muhammad had made her a tremendous amount of money, but what impressed Khadijah most was

P C

Vocabulary

business
trader
wise
wealthy
caravan
manage
charge
popular
successful
tremendous
impress
superb
noble
bustling
period

Comments T



P C

Vocabulary

strange

brilliant

flooded

brilliant

startled

melodious

urge

speck

stammer

bear

release

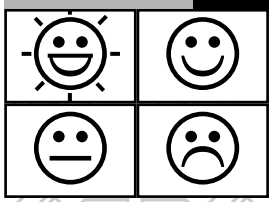
embrace

engrave

vanish

horizon

Comments T



his truthfulness and honesty, and especially his superb character.

It was only a matter of time before Khadijah and Muhammad married, for after all, they were so much alike. Both were noble and kind, and both had the most superb character. They were happy, and together Muhammad and Khadijah had many lovely children.

At the time, the people of Makkah worshipped idols, but Muhammad was very different. He only believed in One Allah. It made him sad to see the evil ways of the Arabs, their wine and gambling, their stealing and killing, and especially their cruel treatment of the poor, the widows and the orphans. After all he too was an orphan, and orphans, he knew, needed special care.

Muhammad often used to leave the bustling city streets and go to the

cave of Hira where he would pray in peace. The cave was in a mountain called Jabal Noor just outside the city. Here he would spend time thinking deeply, praying to Allah to guide him and to help him solve the many puzzling questions which were troubling his mind.

It was the Prophet's habit to spend the month of Ramadan there, praying and fasting.

One starry night, in the month of Ramadan, after a long period of fasting and prayer, Muhammad, who was now forty years old, had a strange experience. He was sitting in the cave of Hira that night, deep in prayer when, suddenly, the dark cave was flooded with a brilliant light. Muhammad jumped up, startled. He could hear a sweet, melodious voice urging him to read. "*Read!*" the voice said.

P C

Vocabulary

figure

.....

tower

.....

oppose

.....b

rilliant

.....

startled

.....

melodious

.....

urge

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speck

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stammer

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bear

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release

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embrace

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engrave

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vanish

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horizon

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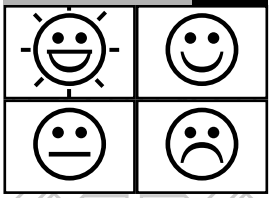
Comments T



It was the angel Jibra'il [a], the angel from Allah, the Lord of the worlds. The angel was so huge that it covered the skies from the east to the west. Even when Muhammad looked up, there was the angel, and when he looked down, there he was as well. Muhammad had never before seen anything quite as huge. In fact the whole world seemed to be no more than a speck of dust on the tip of the angels wing.

"*Read!*" commanded Jibra'il [a].

"*I cannot read!*" stammered the Prophet, for like many people at that time, he could neither read nor write.

Then the Angel grabbed him, holding him so tightly that Muhammad thought he would faint. Just when he thought he could bear it no longer, the Angel released him, and commanded, saying to him again,

"*Read*!"

"*But I cannot read,*" Muhammad repeated.

A second time, the Angel held the Prophet and commanded him to read, but the reply was the same.

Then after a third embrace, the Angel said, "*Read, in the name of your Lord, Who creates*."

Muhammad repeated these words. They had become engraved on his heart and he knew that he would never forget them.

As suddenly as it had come, the light vanished and the cave was dark again.

But he was very afraid, and as soon as he thought he was alone again, he ran from the cave and rushed towards the city. As he ran, he

heard the voice once more, "*Oh, Muhammad,you are the Messenger of Allah, and I am Jibra'il.*"

Muhammad was no longer an ordinary man. He had now been chosen as the last and final Prophet of Allah. He was now *Nabi* Muhammad [s], the Messenger of Allah.

He stood still, and looked up again. Angel Jibra'il stood on the horizon before him, so huge that his figure filled the sky. And whichever way Muhammad turned, the Angel towered before him.

By the time *Nabi* Muhammad [s] had reached his home and his loving wife, Khadijah, he was shaking with fear. "*What has happened to you?*" she said as she wrapped him in a blanket. *Nabi* Muhammad [s] told her about the angel and the strange words he was taught in the

cave.

Khadijah knew that this was something very special, but she did not know what it meant. So she took *Nabi* Muhammad [s] to her cousin Waraqa bin Nawfal, who was a wise and learned Christian.

He smiled excitedly when he heard her story. "*It is the same message that Allah sent to Nabi Musa [a]*," Waraqa told them. "*It means that Muhammad is the Prophet of our people. Be happy, O Muhammad, for this is good news indeed*."

But then Waraqa looked sadly at the Prophet [s] and said, "*No man has ever brought the message you bring without being opposed. Your people will call you a liar, and they will cast you out and fight against you. Truly, if I live to see that day, I will help you all I can, even though I am an old man.*"

The following lessons learnt from the story must be explained & discussed thoroughly

- The best and most successful businessmen are those who are honest and truthful.
- Women can own businessess and amass wealth.
- Wealthy businesswomen should have male managers and not directly invole themselves in the businessworld. In this manner their nobility and integrity would be safeguarded.
- Most wealthy people are not kind and generous.

- Only employ those who are honest and truthful.
- Honesty is the surest guarantee of financial success.

- Character and morality are more valuable than wealth.
- Only marry those who have good character and morality.

- Good character and morality ensure a happy married life.

- Prophets believe in one Allah even before becoming Prophets.
- Prophets are always concerned about the plight of their people, even before becoming Prophets.

- *Nabi* Muhammad's [s] difficult childhood taught him to feel great concern for others in difficulty.

- Meditation and prayer lead to insight and understanding.
- Peace and tranquility are required for meditation and prayer.
- Meditation and prayer are the qualities of the wise.

- Most Prophets receive revelation at the age of forty.
- Angel Jibra'il is the angel of revelation.

- Angels are greater than our universe.
- Angels are created from light.

- The first commandment of Allah is to read and to acquire knowledge.
- The greatest knowledge is the knowledge of revelation, specifically the Qur'an.

- Illiteracy was common in the ancient world.
- By being told to read after the angel of revelation, Allah was indicating that He, Himself, would be Nabi Muhammad's [s] teacher.
- Allah is the teacher of all Prophet's, and therefore their knowledge and training is the best.

- All revelation is engraved on the hearts of the Prophet's and there-

fore they never forget any of it.

- Human beings are always afraid of what they do not understand.
- Allah chooses Prophets, and no one can become a Prophet by himself.

- Khadijah was a strong, supportive wife.
- Khadijah was a wise woman.

- The early Christians had great knowledge of revelation and remained true to the teachings of Nabi ‘sa [a].

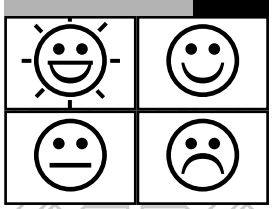
- Only those who have pure hearts and who possess great knowledge respond to the mission of Prophets.

C **ACTIVITIES**

Colour-in the picture of the night on which *Nabi* Muhammad [s] received revelation. What does the Arabic word written in the picture mean?

The Arabic word means .....

Comments T



Ask your parent to help you complete the *Hadith*. The answer can be found in the lesson. **P C**

"The example of myself and the other Prophets is as that of a ..... wherein the place of a brick has been left out - The palace has been completed by me, and the messengers have come to an ..... with me - I am the ..... brick , I am the seal of ..... ."

SUMMARY **P**

BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- listened to an extract ☐
- completed a multiple choice exercise ☐
- learnt a new *Ayah* and a new *Hadith* ☐
- listened to a story ☐
- found suitable one word meanings ☐
- identified specific teachings ☐
- coloured-in a picture ☐
- investigated the meaning of a word ☐
- completed a *Hadith* ☐

Comments **T**

How does my teacher
rate my performance in this lesson ?

TARIKH AL-ISLAM
history of islam

بسم الله الرحمن الرحيم

C O N T E N T S

LESSON 1	*Sayyiduna* Abu Bakr [r]	270
LESSON 2	*Sayyidatuna* ‘A’ishah [r]	285

From the very inception of its career on this planet, Islam had been singled out for such fatal attacks as no other religion would have been able to withstand. There have been religions which had once conquered the then known world but they could not survive under an offensive much less serious than what Islam had to face. Unlike others, Islam not only overcame all its adversaries but was also successful in maintaining its original form and purity.

If, on the one hand, deviant sects posed a grave internal danger for the faith and spirit of Islam, the onslaught of the Crusaders and the invasion of the Mongols, on the other, were sufficient to efface it completely. Had there been any other religion placed in such an unenviable position as Islam, it would certainly have lost its soul and today we would have had to look for it in the pages of history. Islam, however, not only survived in the face of all these internal and external threats to its very existence, but was also able to gain victories in entirely new fields.

Islam was continuously called upon to resist the onslaught of innovations, deviations and misguided interpretations of the *Qur'an* and the *Sunnah*, foreign traditions, heretical rites of the worship of saints, relics and tombs, speculative thought, materialism, epicureanism and godlessness, and, indeed, it sometimes appeared as if Islam would not be able to weather the storm, but the conscience of its followers always refused to strike a compromise with evil, and Islam emerged triumphantly on each occasion. In every age, it produced a man of Allah who attacked these innovations and deviations with the full weight of unshakable conviction and restored the true spirit of the faith; reaffirmed the *Sunnah* of the Holy Prophet Muhammad [s] against the heretical rites, customs and foreign influences; propounded the teachings of Islam to contradict speculative thought and materialistic precepts; raised the banner of revolt in the face of despots and emperors; condemned opulence, luxury and indolence of the rich and enunciated the teachings of Islam as the sole valid source of religious, moral and political advancement.

They provided a new driving force, a new life to the Muslims of their time. These luminaries of impeccable worth and ability possessed the priceless gift of intellectual, moral and religious capabilities and were beacons of light for their contemporaries. Each one of these was capable enough to expose the manifestations of the ignorance of his age and to bring into light the correct and unalloyed teachings of Islam .

This is a clear evidence of the fact that Allah Almighty has decided to keep His religion alive so that it may ultimately provide guidance to wayworn humanity. The fact of the

matter is that Allah has ordained that the task entrusted earlier to the Prophets and Apostles will be accomplished by the followers of the last Prophet [s].

The rule of the first four *Khulafa'* (Caliphs) is called *Al-Khilafah Ar-Rashidah*, 'The Rightly Guided Khilafah', is regarded as the golden age of Islam. In their persons they were the best examples of Islam in practice and in their political rule they were guided by the teachings of the *Qur'an* and the *Sunnah* of the Messenger [s] of Allah. Many later Muslim rulers followed the example of the *Khulafa'* and their rule contributed to many great achievements but they could never reach the moral and religious standards of this early period of the rule of the four *Khulafa'*.

Islamic history has seen many remarkable rulers and has recorded their great achievements. Their greatness of character though is judged by the standards of how closely they followed the personal life and social responsibilities of these earliest of Muslim rulers.

There are many special characteristics of this period that makes it so unique not only in the history of Islam but the history of the world. The greatness of the period is, in fact, due to the unique character of these *Khulafa'*. They were specially trained for the task of leadership by the Holy Prophet [s]. They had developed in their persons the same characteristics of simplicity, sincerity and piety as Holy Prophet Muhammad [s] himself. They were modest and kind in their personal relations and strong and courageous in battle. They led very modest lives but were most generous in helping the cause of Islam and coming to the aid of the needy. They were equally fair and just in their dealings with others. Because of their sacrifices and sincerity they had the trust of the '*Ummah*. They loved the Messenger [s], were faithful to his message, and were prepared to die for Islam and the well-being of the 'Ummah.

The life and example of *Al-Khulafa' Ar-Rashidun* shows us that to build a true Islamic society we must first build our Islamic character. Islam is not something to be preached to others, but a way of life to be first practiced by those who profess the religion. A true Muslim is one who follows the *Qur'an*, the *Sunnah*, the example of *Sahabah* and other pious ancestors and inspires others by his noble example, and not one who expects others to practice what he as a Muslim believes.

lesson 1

OUTCOME OBJECTIVES T P

- learn about the virtues of the first *Khalif* of Islam, *Sayyiduna* Abu Bakr [r]
- appreciate that self sacrifice and commitment to Allah's religion affords a devotee the highest eminence
- understand that all Muslims have an obligation to participate, or at the very least assist, in *Jihad*
- recognize that the greatest obstacle in serving Allah's religion is love of wealth and children, and fear of material loss
- discover that true Muslims look for every opportunity to serve Islam and are ever eager to compete in acts of righteousness

LESSON OVERVIEW T P

BY THE END OF THIS LESSON THE CHILD WILL HAVE HAD AN OPPORTUNITY TO :

- listen to an extract being read out by the teacher introducing the First *Khalif* of Islam, Abu Bakr [r]
- rewrite a key sentence for emphasis
- complete a writing exercise for comprehension
- learn a new *Ayah* and a new *Hadith*
- colour-in an Arabic word for enjoyment
- listen to a story about the self sacrifice of *Sayyiduna* Abu Bakr [r] and his devotion to Islam
- identify the specific teachings being conveyed through the story
- draw a picture for enjoyment
- complete a picture puzzle to discover a hidden word
- use the hidden word to complete a series of sentences about some distiguishing features of *Sayyiduna* Abu Bakr [r]

LESSON 1

Abu Bakr

THE FIRST *KHALIF*

Vocabulary

companion
pious
wealth
cause
preaching
Khalif
battles
successful
just
generous
simple

Read and explain the following. T

Sayyiduna Abu Bakr [r] was the closest Companion of *Nabi* Muhammad [s].

Abu Bakr [r] was the first man to accept Islam.

He was a truthful, brave and pious man.

He spent all his wealth in the cause of Islam.

Many people accepted Islam through the preaching of Abu Bakr [r].

He would defend *Nabi* Muhammad [s] against his enemies.

After the death of *Nabi* Muhammad [s], Abu Bakr [r] was chosen as the first *Khalif* of Islam, the first ruler of all Muslims.

He fought many battles against the *kuffar* and was very successful.

He was a kind and just ruler.

He lived a very simple life.

Sayyiduna Abu Bakr [r] was the best of all Muslims and he will be the first of them to enter Jannah.

Rewrite the words and copy the sentence. C

ACTIVITIES

Abu Bakr	Abu Bakr	.....
is	is	.....
the	the	.....
best	best	.....
of all	of all	.....
Muslims	Muslims	.....

Abu Bakr is the best of all Muslims

.....

Qur'an

Allah ﷻ has declared:

"...Allah did indeed help (his Prophet [s] when the unbelievers drove him out. He had no more than one companion and the two were in the Cave. (The Prophet [s]) said to his companion (Abu Bakr [r]), "Have no fear, for Allah is with us". "

Hadith

Our beloved Prophet Muhammad ﷺ said:

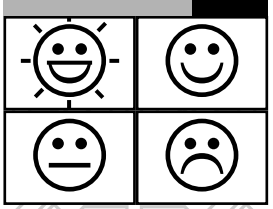
"Whenever I invited anyone to accept Islam, he argued with me and at first rejected my words, except the son of Abu Quhafah (ie. Sayyiduna Abu Bakr [r]) who accepted it immediately and remained firm therein."

Complete the sentences using the list below C P

Jannah	AbuBakr	just	man	*Khalif*	enemies	simple

..... was the closest companion of *Nabi* Muhammad [s].
Sayyiduna Abu Bakr [r] was the first ..... to accept Islam.
He defended *Nabi* Muhammad [s] against his .....
Abu Bakr [r] was chosen as the first ..... of Islam.
He was a ..... ruler.
He lived a very ..... life.
Abu Bakr [r] will be the first Muslim to enter .....

Comments T



Can you read the word below ? Yes, it is the name of *Sayyiduna* Abu Bakr [r] written in Arabic. Colour it in using a different colour for each letter. **C**

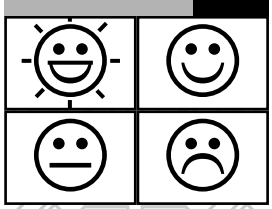
أَبُو بَكْر

Read the following story. **T**

"*The Roman army is preparing for war!*"

The news spread quickly throughout Madinah. The Romans were planning to wipe out the Muslims with their mighty army. But the blessed Prophet Muhammad [s] knew that with the help of Allah the Muslims could defeat them. In order to stop the Romans, he called upon Muslims to come forward for *Jihad,*

Comments **T**



to fight in the path of Allah. United and trusting firmly in Allah, they would be stronger than ever before, *In Sha-Allah,* if Allah so willed.

Enormous amounts of equipment - swords and armour, provisions of all kinds - would be needed. And great quantities of water, since it was now summer and they had to cross waterless deserts in order to reach the Roman forts.

Who would follow *Nabi* Muhammad's [s] call? Who would go out in the heat of summer just when the date crops should be harvested? Who would leave behind their families and their comfortable homes in order to face such a dangerous enemy? And most important of all, who would be willing to give their wealth and belongings, their horses and food, their clothing and swords, to the Muslim soldiers who

P C

Vocabulary

Roman

preparing

wipe out

blessed

defeat

path

united

trusting

willed

enormous

equipment

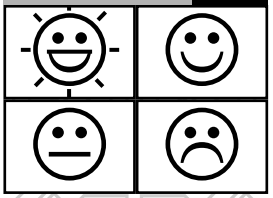
armour

provisions

quantity

forts

Comments T

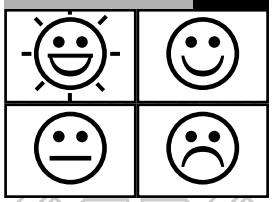


P C

Vocabulary

crops
.....
harvested
.....
comfortable
.....
willing
.....
wealth
.....
belongings
.....
sincere
.....
eager
.....
serve
.....
trinkets
.....
worthless
.....
delighted
.....
goods
.....
laden
.....
valuable
.....

Comments T



would need them for such a battle?

Some who were not sincere Muslims would hold back. But the true believers in Allah and His Messenger [s] were eager to do all they could.

Sayyiduna 'Umar [r] was one of these. Here was the chance he had been waiting for to serve Allah and to prove his sincerity and faith. He hurried home and ordered his family to collect all their belongings.

"*Now listen! Each one of you will keep half of what you own, and the other half you will give to me so that I may give it to the Prophet [s] for the cause of Jihad*." 'Umar [r] began first by bringing his armour and swords, and all his wealth which he divided into two piles. His wife counted out the jewellery and trinkets which she had carefully saved

all these years. Into 'Umar's [r] hands she dropped a pair of golden ear-rings.

"*Did you not hear?*", 'Umar [r] said, "*I said half. Give me one ear-ring.*" "*But my dear husband*", laughed his wife, "*If I give you one ear-ring nobody will buy the other one alone, and even if I keep the one it will be worthless to me. Therefore, I give you both!*"

'Umar [r] was delighted with the amount of goods he was able to give from his household. His arms were laden with every kind of valuable, and his children trotted along behind carrying the rest.

On the way to the blessed *Nabi* Muhammad's [s] house he spied *Sayyiduna* Abu Bakr [r] headed in the same direction. Abu Bakr [r] didn't seem to be carrying much, as far

P C

Vocabulary

trotted

.....

spied

.....

surpass

.....

offering

.....

staggered

.....

concerned

.....

persisted

.....

nodded

.....

approval

.....

affectionately

.....

accompanied

.....

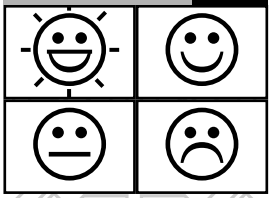
ashamed

.....

confessed

.....

Comments **T**



as ‘Umar [r] could see.

“*Al-Hamdu Lillah, Praise Allah! For once I shall be better than Abu Bakr! For once I will surpass him in serving Allah and obeying Allah’s Messenger [s].*” ‘Umar was feeling very happy with himself as he entered *Nabi* Muhammad’s [s] house.

“This is my offering for Allah’s cause. This is for the soldiers of Islam,” said ‘Umar [r] as he staggered forward with his load. “*O Prophet of Allah, you are free to use it in any way you may wish*.”

“*And what have you left behind for yourself and your family?*” asked *Nabi* Muhammad [s] who was both pleased and concerned. He was pleased that ‘Umar [r] had brought so much, but he was concerned that ‘Umar’s [r] family might be left

with too little.

"*Oh they have plenty, they have enough! Please don't worry*!" said 'Umar [r].

"*But how much?*" persisted the Blessed Prophet [s]. "*As much as I have brought you!*" 'Umar [r] replied. "*I divided everything up. Half to us, and half to the cause of Allah.*"

Nabi Muhammad [s] smiled and nodded with approval.

Now up stepped Abu Bakr [r]. He placed the small amount he had brought before *Nabi* Muhammad [s] who asked him the same question he had asked 'Umar [r]. "*And what have you left behind for your family?*"
Abu Bakr [r] looked away. He really did not want to say that he had left

nothing behind. At the same time he could not hide anything from Allah's Messenger [s]. "*They will be well taken care of*", he answered, "*I have left behind for them Allah and His Messenger! Allah will care for them and what you have taught will benefit them. As for belongings and such things ... I have brought you everything I have.*"

The Blessed Prophet Muhammad [s] smiled warmly and affection ately at his friend Abu Bakr. Once again Abu Bakr [r] had shown his true love for Allah, His Prophet and His religion. From the very first years *Sayyiduna* Abu Bakr [r] had followed *Nabi* Muhammad [s], he had given all he owned, and had accompanied the Blessed Prophet on the *Hijrah* to Madinah.

Sayyiduna 'Umar [r] returned home feeling ashamed and not very

pleased with himself. "*Once again Abu Bakr has proved to be a better man than I am,*" he confessed. "*There is no one who loves Allah and the Prophet as much as he does. There is no one who can compare with him in obedience to Allah and His Prophet [s].*"

The following lessons learnt from the story must be explained & discussed thoroughly

- The Romans were great enemies of Islam.
- With Allah's help even the mightiest armies can be defeated.

- Muslim have an obligation to fight in *Jihad,* or at least contribute towards the effort, if threatened.
- Unity and trust in Allah are essential for victory.
- *Jihad* is one way by which Allah separates the sincere believers

from the hypocrites.

- The fear of some loss, or the love of wives, children, material comforts and wealth are the greatest obstacles in serving Allah's religion.
- Only true believers love Allah more than families and wealth.
- It is always good to leave enough provision for ones family to survive.

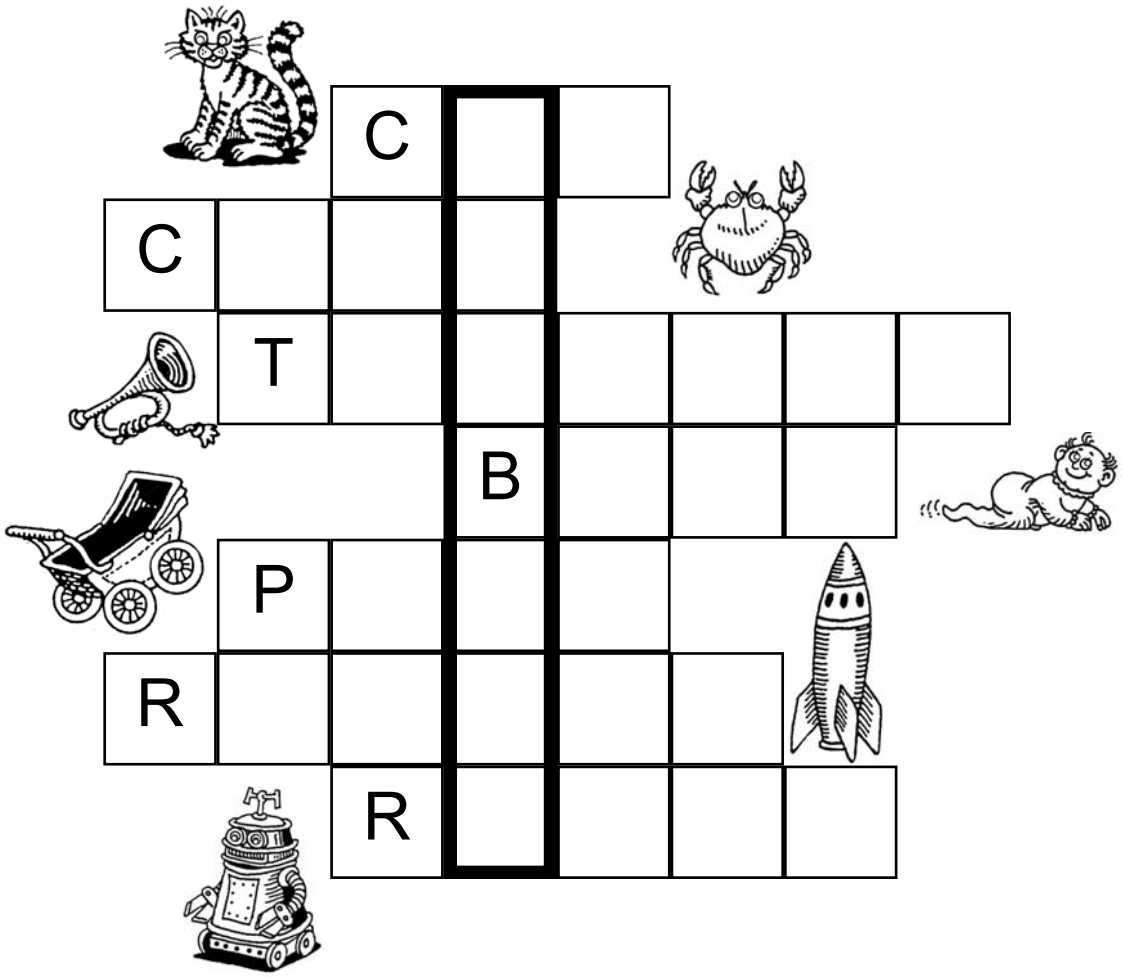
- True Muslims always look for opportunities to serve Islam.
- True Muslims are always eager to sacrifice what they have for Islam.
- A true Muslim always gives the best of what he has for the cause of Islam, and not the worst of his possessions.
- Within the Muslim family each individual assists the other in serving Islam.

- Muslims only compete in acts of righteousness.
- Those closest to Allah have complete trust in Him.
- Allah will never allow His true servants to perish.
- Abu Bakr [r] served Islam more than any other person.
- Of all Muslims, *Sayyiduna* Abu Bakr [r] had the greatest love for Allah and His beloved Prophet [s]

C

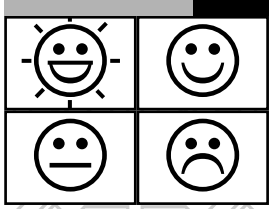
Draw a picture of a *Mujahid*, a Muslim soldier, and some equipment you think he may have needed to march across the deserts and confront the Roman armies.

Use the pictures to discover the hidden word needed to complete the sentences below . **C P**



When Allah commanded that the *Hajj* be performed, *Sayyiduna* __ __ __ __ __ __ __ [r] was chosen to lead the first group of Muslims to fulfill that duty. __ __ __ __ __ __ __ [r] was also chosen to lead the Salah during the last illness of *Nabi* Muhammad [s], and even the Prophet [s] himself performed salah behind him. This was indeed a great honour for __ __ __

Comments **T**



__ __ __ __ [r]. In the end __ __ __ __ __ __ __ [r] was buried beside our beloved *Nabi* Muhammad [s]. Till today, all those who visit Madinah have an opportunity to see the grave of __ __ __ __ __ __ __ [r], the dear friend of the Prophet [s], still by his side. Indeed *Nabi* Muhammad [s] was the greatest of all Prophets and *Sayyiduna* __ __ __ __ __ __ __ [r] the most devoted Companion any Prophet ever had.

SUMMARY P

BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- listened to an extract ☐
- rewrote a key sentnce ☐
- completed a writing exercise ☐
- learnt a new *Ayah* and a new *Hadith* ☐
- coloured-in an Arabic word ☐
- listened to a story ☐
- found suitable one word meanings ☐
- identified specific teachings ☐
- drew a picture ☐
- completed a picture puzzle ☐
- completed a series of sentences ☐

Comments T

How does my teacher
rate my performance in this lesson ?

lesson 2

OUTCOME OBJECTIVES T P

- learn about some virtues and accomplishments of the Noble Wife of the Prophet [s], *Sayyidatuna* 'A'ishah [r]
- discover her fabulous knowledge of Islam and concern for the poor
- discern that in prosperity true Muslims never forget the less fortunate
- understand that Allah fills the hearts of those who bring joy to others with peace and happiness
- learn that a true Muslim always gives preference to others over himself
- realize that acts of righteousness are more important to a Muslim woman than opulence and glamour
- appreciate that Sayyidatuna 'A'ishah [r] is the best example for a Muslim woman to follow

LESSON OVERVIEW T P

BY THE END OF THIS LESSON THE CHILD WILL HAVE HAD AN OPPORTUNITY TO :

- listen to an extract being read out by the teacher introducing the Noble Wife of the Prophet, 'A'ishah [r]
- rewrite a key sentence for emphasis
- complete a true & false exercise for comprehnsion
- learn a new *Ayah* and a new *Hadith*
- listen to a story about the selflessness of *Sayyidatuna* 'A'ishah [r] and her concern for the poor
- identify the specific teachings being conveyed - search for words in a 'Word Ring'
- construct a sentence using those words
- complete a picture puzzle for enjoyment
- identify the differences between two pictures
- describe various ways of helping widows & orphans

LESSON 2

‘A’ishah

THE WIFE OF THE PROPHET

Read and explain the following. T

Sayyidatuna ‘A’ishah [r] was the daughter of *Sayyiduna* Abu Bakr [r], the closest Companion of the Holy Prophet Muhammad [s].

‘A’ishah [r] was born in the early days of the mission of the Prophet [s].

She was called ‘*Humayra*’, ‘The Little Red Cheeked One’, because she had the most beautiful face with the rosiest cheeks.

She was very fortunate to be taught Islam by two of the greatest teachers of mankind, *Nabi* Muhammad [s] himself and her father, *Sayyiduna* Abu Bakr [r], the closest and most learned of all the Companions [r].

‘A’ishah [r] grew up to be the most learned of all the women of Islam.

‘A’ishah [r] married Prophet Muhammad [s] after his beloved wife *Sayyidatuna* Khadijah [r] passed away.

Vocabulary

mission
rosiest
fortunate
learned
beloved
faithful
intelligence
courage
participate
wrongdoing
needy

Qur'an

Allah ﷻ has declared:

"The Prophet is closer to the believers than their own selves, and his wives are their mothers."

Hadith

Our beloved Prophet Muhammad ﷺ said:

"'A'ishah shall be my wife in Paradise too."

(Sayyidatuna 'A'ishah [r] said, "I was preferred over the other-wives of the Prophet in ... He did not marry any other woman whose parents were both Muhajirun except me. Allah Almighty revealed my innocence and purity from heaven. Jibril brought my picture from the heavens in celestial silks and said, 'Many her. She is your wife (so decreed by Allah)' ... The revelation would come to him while he was with me, and it was never revealed when he was with any of his other wives except me. Allah took his soul while he was lying against my chest and He died on the night when he was with me. He was finally buried in my house."

"...I saw Jibra'il and no woman except I saw him. I was the most beloved of (the Prophets [s]) wives, and my father was the most beloved of his Companions."

She was a faithful and loving wife to *Nabi* Muhammad [s].

Prophet Muhammad [s] loved her more than any other.

'A'ishah [r] was blessed with great intelligence.

Whenever people did not know the answer to any question on Islam they would go to 'A'ishah [r] and she would always have the correct answer.

Not only did 'A'ishah [r] have great knowledge but she had great courage too and participated in many battles.

She was never afraid of speaking out against wrongdoing.

She lived a very simple life and spent all her time and wealth caring for the poor and needy.

She is one of the women whom *Nabi* Muhammad [s] gave the good news of entering *Jannah.*

Sayyidatuna 'A'ishah [r] is one of the greatest Muslims ever.

Rewrite the words and copy the sentence. C

The	The	.....
Holy	Holy	.....
Prophet	Prophet	.....
loved	loved	.....
‘A’ishah	‘A’ishah	.....
most	most	.....

The Holy Prophet loved ‘A’ishah most

.....

State whether True or False. C P

‘A’ishah [r] was the daughter of *Sayyiduna* ‘Uthman [r]. F

She was taught Islam by *Nabi* Muhammad [s] himself. ☐

A’ishah [r] grew up to be the most learned of all women. ☐

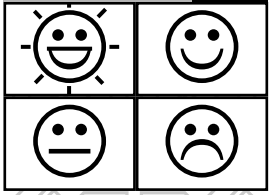
Nabi Muhammad [s] did not love her most. ☐

‘A’ishah [r] was not brave and did not take part in any battles. ☐

She spent very little time and wealth caring for the needy. ☐

‘A’ishah [r] is one of the greatest Muslims ever. ☐

Comments T



P C

Vocabulary

received

dirham

trickle

maid

hunger

suffering

wrapped

shawl

tagging

lanes

cobble stone

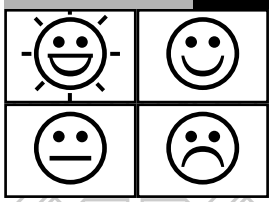
orphan

widow

distributing

radiant

Comments T



Read the following story. T

Once *Sayyidatuna* 'A'ishah [r] received a gift of two bags full of silver *dirhams.* One hundred thousand silver coins to be exact. That was an awful lot of money indeed. Oh how excited I would be if I received such a handsome gift, but 'A'ishah [r] looked so very sad. Tears began to trickle over her rosy cheeks.

Her maid servant rushed over to her fearing the worst. "*Dear Lady, why do you cry. What harm has come to you?*" 'A'ishah [r] wiped the tears from her cheeks as she looked over to where her maid servant was. "*No harm has come to me, but harm has come to others. The pain of hunger of the orphans and the suffering of the widows makes me cry. How can I enjoy this gift when there are so many who are in need?*" 'A'ishah's [r] said. "*I wonder*

if they have enough to eat. I wonder if their clothes are warm enough. The winter nights have been terribly cold. I must go see them at once."

'A'ishah [r] wrapped her shawl around herself and went out with her maid servant tagging close behind. Through the dusty lanes and over the cobble stoned streets she went, visiting the orphans and widows and all the other poor people whom she knew in Madinah. From one little house to the next she went distributing the silver *dirham*s among the poor, till, by the evening, not a single coin was left with her.

'A'ishah's [r] face was radiant with joy. It pleased her to see the poor of Madinah so happy. It so happened that 'A'ishah's [r] was fasting that day and when she finally returned home her maid servant

P C

Vocabulary

pleased

prepare

iftar

tasty

marvelous

Mu'adh dhin

profitable

multiplied

generously

sighed

spared

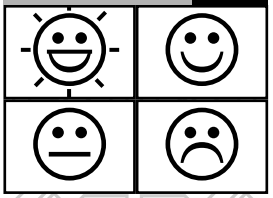
concern

fasting

begged

noble

Comments **T**



hurried to prepare her *iftar* meal. ‘A’ishah [r] was very tired and hungry after all that walking and a tasty meal now would be simply marvelous.

The sweet voice of the *Mu’adhdhin* filled the air. “*Allahu-Akbar, Allahu-Akbar* (Allah is greatest, Allah is greatest),” he called out. ‘A’ishah [r] smiled happily for she had fasted today for Allah and her day was most profitable indeed. The reward of her charity would be multiplied thousands of times over she thought, for this is how Allah generously rewards his fasting servants. “*Ah yes! This was a good day indeed for I have the greatest treasure now. I have the good pleasure of Allah.”*

Just then her maid servant walked in with her *iftar* meal. It was a small loaf of bread and a little olive oil. “*I*

wish we had kept one dirham for ourselves to get some meat too," she sighed. 'A'ishah [r] said, "*I'm terribly sorry, but if you had told me earlier I would have perhaps spared one dirham for ourselves.*"

Such was 'A'ishah's [r] concern for others that while caring for them she would forget about her own hunger.

On another day she was fasting and had nothing for her *iftar* except one piece of bread. A poor man happened to come by and begged for some food. 'A'ishah [r] asked her maid servant to give him that single piece of bread. The maid said, "*But dear Lady, if I give him the piece of bread, there will be nothing left for your iftar!*"

'A'ishah [r] replied, "*Never mind. Let him have it.*"

Hadrat 'Urwah [r], a Companion of the Holy Prophet Muhammad [s], said, "*I once saw 'A'ishah [r] spending seventy thousand dirhams in charity, while she herself was wearing a dress with patches.*"

Such was the noble example set by the Holy Wife of *the* Prophet Muhammad [s]. *Nabi* Muhammad [s] was the best of all men and *Sayyidatuna* 'A'ishah [r], his dear wife, was indeed the best of all women.

The following lessons learnt from the story must be explained & discussed thoroughly

- Just as we love to receive gifts, so too should we give gifts to others.
- In prosperity true Muslims never forget the less fortunate.
- The sorrow of others brings tears to a true Muslim.

- A true Muslim can never enjoy themselves when others are in distress.
- A true Muslim does not hesitate to serve the needy when an opportunity arises.

- Allah fills the hearts of those who bring joy to others with peace and happiness.

- A Muslim increases his good action while fasting.
- A true Muslim fasts for the pleasure of Allah alone and to receive His great rewards.
- Allah multiplies the reward of a good deed done while fasting a thousand fold.

- The greatest treasure is Allah's good pleasure.

- In concerning himself with the wellbeing of others the true

Muslim often forgets himself.
- A true Muslim always gives preference to others over himself.

- Beggars must never be chased away from ones door. They must always be given something, even if it be only a piece of bread or a kind smile.

- Charitable works are more important to the true Muslim woman than beautiful dresses.

- *Sayyidatuna* 'A'ishah [r] is the best example for a Muslim woman to follow.
- *Sayyidatuna* 'A'ishah [r] was indeed the best of all women.

ACTIVITIES

C P

Search for the following words in the 'Word Ring'. Thereafter use them to construct a sentence. Can you see any other words in the 'Word Ring'? If so, make a list of them.

Abu Bakr	rosy	pious	woman	*Jannah*	wise
wife	Prophet	love	Aishah	brave	kind

abubakriprophetopiousawifearosybraveiloveijannahowiseKindaishahasimpleabu

.....

.....

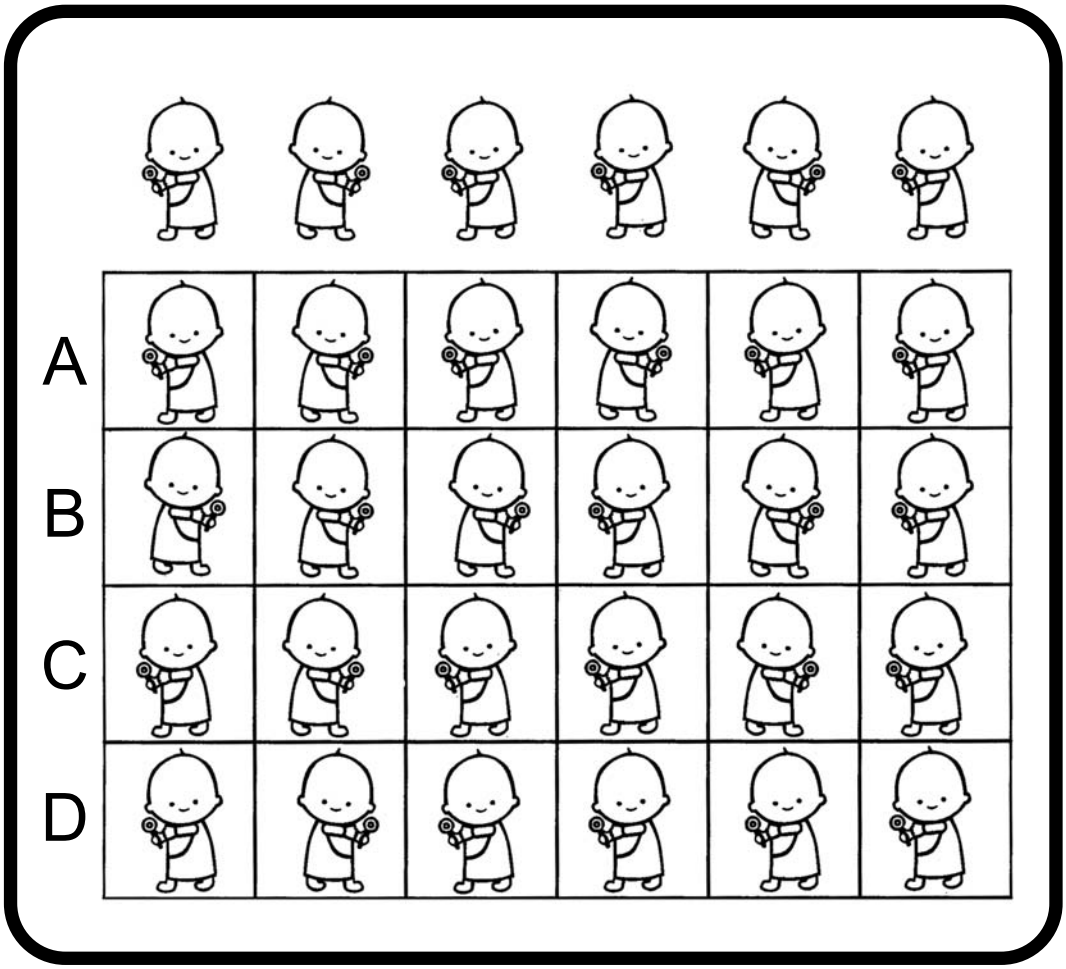
.....

I can see these words too...

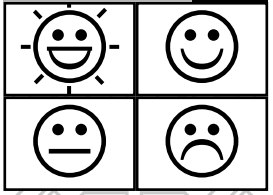
....

....

Circle the block of orphan babies that are in the same order as the row above. **T P**

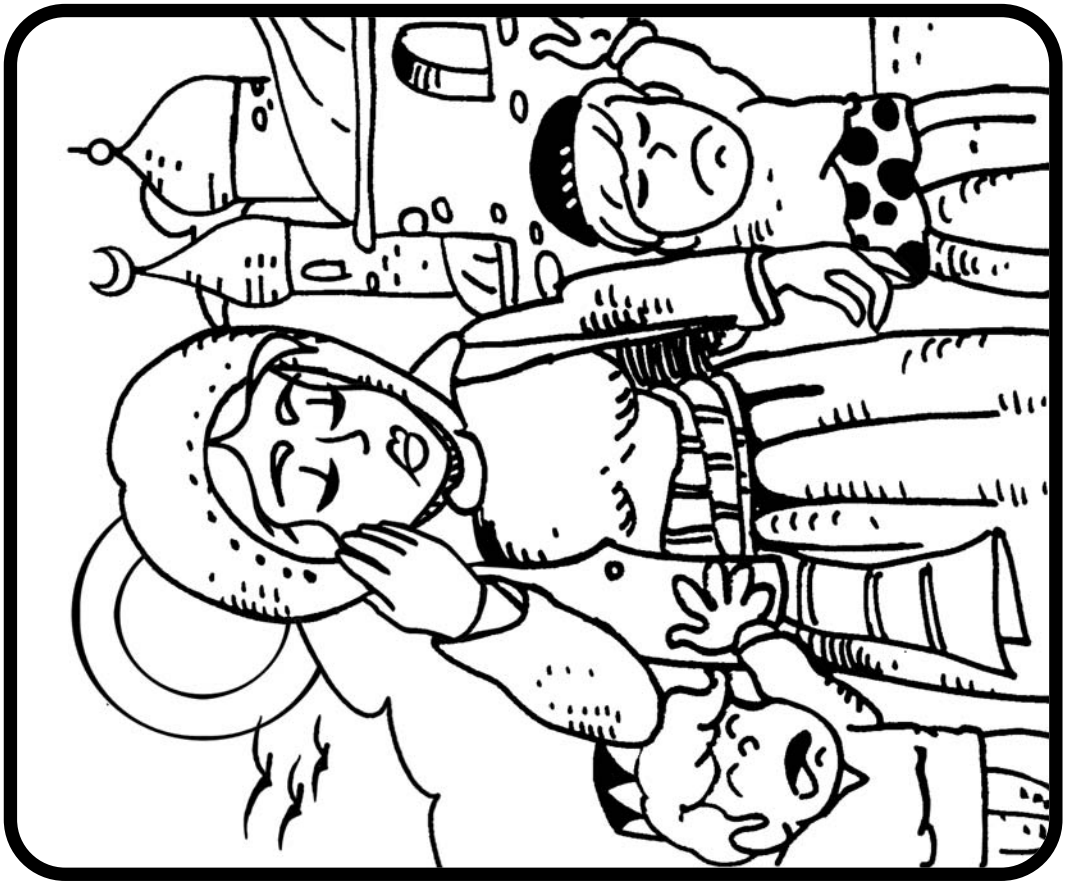


Comments **T**

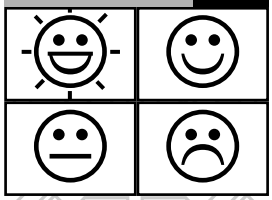


C

Circle the fifteen differences between the two pictures of the widow and her two little orphans. Thereafter colour-in the two pictures.



Comments **T**



How can we as Muslims help widows and orphans living in our community. List at least four different ways. **P C**

eg. Men can help by marrying the lonely widows.

.....

.....

.....

.....

.....

SUMMARY **P**

BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- listened to an extract ☐
- rewrote a key sentence ☐
- completed a true & false exercise ☐
- learnt a new *Ayah* and a new *Hadith* ☐
- listened to a story ☐
- found suitable one word meanings ☐
- identified specific teachings ☐
- searched for words in a 'Word Ring' ☐
- constructed a simple sentence ☐
- completed a picture-puzzle for enjoyment ☐
- completed & coloured-in two pictures ☐
- described ways f helping widows & orphans ☐

Comments **T**

How does my teacher
rate my performance in this lesson ?

CURRICULUM profile - - - -

'AQA'ID	OUTCOME OBJECTIVES	LESSON OVERVIEW	LEARNERS PERFORMANCE
LESSON 1 **Allah, the One**	- learn that Allah is one having no partners, Eternal and Absolute - understand that had there been more than one god there would have been chaos - recognise that remembering Allah by declaring His Oneness is a great form of worship - realise that the best way to remember Allah is to recite the words '*La ilaha illallah*' - 'There is no god except Allah' - appreciate that just as Allah is greater than all His creation, so too is His holy name and His holy words	- listen to an extract being read out by the teacher introducing the essence & fundamental attributes of Allah - rewrite a key sentence - colour-in Arabic words and sentences for enjoyment - complete a series of sentences using a list of words - learn a new *Ayah* and a new *Hadith* - identify the the words that correctly describe Allah - colour-in the word '*Ahad*' and 'one' - discuss an important point - solve a maze puzzle for enjoyment - learn a poem - read a short story describing the excellence of the Holy Name of Allah - identify the specific teachings being conveyed through the story - complete a picture puzzle for enjoyment	The 'LEARNERS PERFORMANCE' should correspond to the rating given by the teacher at the end of the respective lesson
LESSON 2 **Allah, the Creator**	- learn about Allah as the 'Creator' - recognize that Allah has created creation as a sign of His perfection and power - understand that Allah expresses His attributes through His creation - discover that by observing creation we can come to understand Allah's attributes - realise that creation would not exist had there been no Creator - appreciate that in all of creation there are signs of Allah's existence and greatness.	- listen to an extract being read out by the teacher explaining the attribute of Allah, the 'Creator' - complete a true & false exercises for comprehension - investigate & colour-in an Arabic word for enjoyment - learn a new *Ayah* and a new *Hadith* - search for words in a word maze - identify, name & colour-in some of Allah's creation - collect, cut and paste pictures of Allah's creatures - discuss the reasons for Allah creating creation - consider the attributes of Allah by looking at creation - complete a picture puzzle and answer the questions - read a short story describing how Allah is known through His creation - identify the specific teachings being conveyed - complete and colour-in another picture puzzle - listen to a poem about Allah, the 'Creator'	
LESSON 3 **Islam, the Five Pillars**	- learn about the 'Five Pillars' of Islam - understand that they serve as the basis of the faith - realise that these five practices distinguish Muslims from those who follow false religions - appreciate that *Salah*, *Zakah*, *Sawm* and *Hajj* is the training program which Allah has prescribed for us to accomplish the goal of wholehearted submission to Him - understand that asking questions, arousing curiosity, paying attention & listening attentively are necessary prerequisites to learning	- listen to an extract being read out by the teacher introducing the 'Five Pillars' of Islam - complete a word selection exercise for comprehension - colour-in a Arabic words for enjoyment - search for words in a 'Word Ring' & construct a sentence - investigate a 'Sixth' pillar - learn a new *Ayah* and a new *Hadith* - complete & colour-in a of picture for enjoyment - complete a pairing quiz - read a short story elucidating the importance of the 'Five Pillars' in Islam - identify the specific teachings of the story - colour-in another picture for enjoyment - answer questions specifically related to *Zakah* - complete and colour-in a maze puzzle - complete and colour-in a	

'AQA'ID	OUTCOME OBJECTIVES	LESSON OVERVIEW	LEARNERS PERFORMANCE			
				☺	😐	☹
		picture puzzle - match the pairs to learn the significance of each pillar - search for verses in the Holy *Qur'an* related to the topic				
TOTAL						
The points collectively achieved between ***excellent***, ***good*** & ***satisfactory*** vis-a-vis ***poor*** will determine a positive or negative result on the part of the learner.						

AKHLAQ	OUTCOME OBJECTIVES	LESSON OVERVIEW	LEARNERS PERFORMANCE			
				☺	😐	☹
			The 'LEARNERS PERFORMANCE' should correspond to the rating given by the teacher at the end of the respective lesson			
LESSON 1 **Respect for Allah**	- learn about the implications of showing due respect to Allah - appreciate that respect for Allah means showing respect to all His sacred symbols, especially the Holy *Qur'an* - understand that by reciting the *Qur'an* our hearts become filled with faith and love for Allah - recognize that Allah gives respect and success to those who show due respect to Him - realise that the pious Muslim is the most sacred symbol of Allah on earth - discover a Muslim always sacrifices his own comforts for the sake of Allah	- listen to an extract being read out by the teacher about respect for Allah - rewrite words & a key sentence for emphasis - complete sentences using a word list - learn a new *Ayah* and a new *Hadith* - read a short story reflecting the virtue of respect for the sacred symbols of Allah - identify the specific teachings being conveyed - search for words in a word maze - colour-in a picture for enjoyment - construct simple sentences related to the topic - unscarmble letters to discover hidden words - emphasize important points to remember - identify words that correctly describe 'Respect for Allah'				
LESSON 2 **Respect for Mankind**	- learn about the Islamic teachings regarding respect for Living Creatures - discover that all living creatures are signs of Allah and that to gain knowledge of these living creatures is to increase our faith in Allah. - understand that only true faith in Allah as the Creator and Cherisher of all living creatures can engender in the hearts of people respect and concern for everything created - recognize that the holy Prophet Muhammad [s] loved and showed great respect to all living creatures and that we too must do the same - discover that animals too feel fear and sadness. - learn that not only are we required to care for all living creatures but in turn they too benifit us.- learn about the Islamic teachings regarding	- listen to an extract being read out by the teacher about respect for Living Creatures - use a mirror to read an inverted sentence - complete sentences using a word list - learn a new *Ayah* and a new *Hadith* - draw a variety of animals - find names of endangered animals in a word search - draw a little sparrow using a grid - read a short story about respect for Living Creatures - identify the specific teachings being conveyed - solve a maze - colour-in a picture - list the benifits certain animals give us - explore ways to show respect for Living Creatures - search for a verse in the Holy *Qur'an* describing the purpose of Living Creatures - listen to an extract being				
LESSON 3 **Respect for Living**	respect toward others - recognize that true respect, love and brotherhood between the people of the world can be achieved only if all human beings realise that they are ser-	read out by the teacher about respect for Mankind - distinguish between acts of respect and disrespect - complete a true & false exercises for comprehension - learn a new *Ayah* and a new *Hadith*				

CURRICULUM profile - - - -

AKHLAQ	OUTCOME OBJECTIVES	LESSON OVERVIEW	LEARNERS PERFORMANCE
Creatures	vants of one Allah and children of common ancestral parents - understand that respect towards all human beings is an obligatory duty, whether they be kings or servants - recognize that all human beings have the same feelings and needs and as such must all be treated with the same respect, love and care. - discern that we must treat others as we would like to be treated	- read a short story about respect for Humanity - identify the specific teachings being conveyed - choose the correct words to complete key sentences - discover the hidden word in a word puzzle - complete key sentences using the hidden word - list a few reasons as to why Allah created us differently - colour-in pictures for enjoyment - explore how Islam engenders racial harmony - complete a verse of the Holy *Qur'an* describing the nature of racial diversity as well as the true criterion of merit	The 'LEARNERS PERFORMANCE' should correspond to the rating given by the teacher at the end of the respective lesson
TOTAL			
The points collectively achieved between ***excellent***, ***good*** & ***satisfactory*** vis-a-vis ***poor*** will determine a positive or negative result on the part of the learner.			

FIQH	OUTCOME OBJECTIVES	LESSON OVERVIEW	LEARNERS PERFORMANCE
LESSON 1 ***Taharah***	- learn about the nature and significance of *Taharah,* of purity and cleanliness in Islam - appreciate that Allah, being pure, loves only the pure - understand that Revelation and Divine guidance is a source of great comfort, relief and joy for believers - recognize that angels are pure and are offended by any form of impurity, spiritual or physical - discover that the home must be kept absolutely pure and hygienic at all times - recognise that impurity can be both physical and spiritual, and that both must be eschewed - discern that impurity deprives one of blessing	- listen to an extract being read out by the teacher introducing *Taharah* (cleanliness and purity) - rewrite a key sentence for emphasis - complete a writing exercise for comprehension - learn a new *Ayah* and a new *Hadith* - colour-in an Arabic word for enjoyment - match the correct pairs of words - listen to a story about observing *Taharah* at home - identify the specific teachings being conveyed - focus on an important point - complete a picture puzzle for enjoyment - complete a picture puzzle to discover a hidden word - use the hidden word to complete sentences - focus on a second important point related to lesson	
LESSON 2 ***Istinja'***	- learn about *Istinja',* toilet hygiene, its correct method and etiquette - recognize that Islam teaches modesty and impeccable hygiene - understand that it is not permissable to relieve oneself in the presence of others - discover that tremendous caution must be exercised in preventing urine from splashing onto ones clothing - appreciate that visiting graveyards and praying for the deceased brings them comfort and relief - learn that being careless about hygiene is a sin which warrants punishment	- listen to an extract being read out by the teacher introducing *Istinja'*, the correct toilet hygiene. - complete a true & false exercise for comprehension - learn a new *Ayah* and a new *Hadith* - draw pictures of the items used for *Istinja'* - listen to a story about the importance of correct toilet hygiene and etiquette - identify the specific teachings being conveyed through the story - complete a table identifying the correct and incorrect methods of *Istinja'* - complete a cross-word puzzle for comprehension - solve a maze puzzle for enjoyment	

performance **ASSESSMENT**

FIQH	**OUTCOME OBJECTIVES**	**LESSON OVERVIEW**	LEARNERS PERFORMANCE
LESSON 3 ***Wudu'***	- learn about *Wudu*', ritual ablution, and its correct methodology - understand that ignorance of Islamic law leads to corruption of the religion - discover that Islamic rites and rituals will not be valid and worthy of merit if *Wudu'* is not performed correctly - learn that despite instruction to the right path being an obligation it should never be done in a manner that causes embarrassment or a sense of inadequacy - recognize that the best manner of instruction is by setting a good example - realize that we should be prepared to learn from anyone, even if they be younger	- listen to an extract being read out by the teacher introducing *Wudu',* the ritual ablution - colour-in pictures describing the various steps in performing *Wudu*' - complete a word selection exercise - learn a new *Ayah* and a new *Hadith* - listen to a story about the importance of performing *Wudu*' correctly as well as the correct manner of religious instruction - identify the specific teachings being conveyed through the story - draw pictures depicting the important steps in *Wudu*' - identify the odd word in a group	The 'LEARNERS PERFORMANCE' should correspond to the rating given by the teacher at the end of the respective lesson
TOTAL			
The points collectively achieved between ***excellent***, ***good*** & ***satisfactory*** vis-a-vis ***poor*** will determine a positive or negative result on the part of the learner.			

AD'IYAH	**OUTCOME OBJECTIVES**	**LESSON OVERVIEW**	LEARNERS PERFORMANCE
LESSONS 1-12	- learn that *du'a'* and other such Islamic expressions assist in remembrance of Allah - recognise that no moment of a believer's life can be bereft of *du'a'* - understand that the only way to obtain the things we want is to ask them from the One Who created and controls all things - appreciate that the various *ad'iyah* are instrumental in positively moulding our thoughts and actions and provide an individual with a spiritual orientation in his life - learn that our prayers are a confession of our weakness as well as an expression of our gratitude to Allah - learn that each person has a duty to cultivate good and desirable qualities - understand the need to develop good habits whereby the practice of goodness becomes a matter of course	- memorise a series of Arabic supplications, declarations of fundamental tenets and statements of doctrine - understand their meanings - learn the *Sunnah* etiquettes associated with the relevant supplications - complete a series of exercises for comprehension - learn the Islamic months of the year - learn some important Arabic phrases used in daily conversation	The 'LEARNERS PERFORMANCE' should correspond to the rating given by the teacher at the end of the respective lesson

AD'IYAH	LEARNERS PERFORMANCE
LESSON 1 ***Ta'awwudh / Tasmiyah***	
LESSON 2 ***Kalimat***	
LESSON 3 ***Iman Mujmal / Mufassal***	
LESSON 4 **Eating**	

CURRICULUM profile - - - -

AD'IYAH	LEARNERS PERFORMANCE			
	😀	☺	😐	☹
LESSON 5 **Sleeping**				
LESSON 6 **Greeting**				
LESSON 7 **Sneezing**				
LESSON 8 **Toilet**				
LESSON 9 ***Wudu'***				
LESSON 10 **Thanking**				
LESSON 11 **Islamic Months**				
LESSON 12 **Important Phrases**				
TOTAL				
The points collectively achieved between ***excellent***, ***good*** & ***satisfactory*** vis-a-vis ***poor*** will determine a positive or negative result on the part of the learner.				

QASAS AL-AMBIYA'	OUTCOME OBJECTIVES	LESSON OVERVIEW	LEARNERS PERFORMANCE
			😀 ☺ 😐 ☹
LESSON 1 **The Story of the Beginning**	- learn about the beginning of creation - understand that Allah has always been, and He has no beginning - appreciate that Allah created creation as an expression of His qualities - recognize that there are many worlds or universes, not just our own - discover that creation was created to be appreciated and admired - realise that only human beings have the ability to truly admire and appreciate creation	- listen to an extract being read out by the teacher about the Beginning of Creation - complete a series of sentences for comprehension using a word list - rewrite a key sentence - learn a new *Ayah* and a new *Hadith* - listen to a short story describing the Beginning of Creation - find suitable one-word meanings for the words in the vocabulary list - identify the specific teachings being conveyed through the story - consider an important point - search for words in a word maze - complete another series of sentences using a word list - draw a picture for enjoyment - complete a verse of the *Qur'an*	The 'LEARNERS PERFORMANCE' should correspond to the rating given by the teacher at the end of the respective lesson 😀 ☺ 😐 ☹
LESSON 2 **The Story of Adam & Hawa [a]**	- learn about the creation of Adam and Hawwa [a] - recognize that human beings have been created from clay and that our soul is a spirit from Allah - understand that Allah has given human beings special qualities by virtue of which mankind was made His	- listen to an extract being read out by the teacher about the creation of Adam and Hawwa [a] - use a mirror to read inverted sentences & rewrite them - learn a new *Ayah* and a new *Hadith* - listen to a detailed story about the creation of Adam	

QASAS AL-AMBIYA'	**OUTCOME OBJECTIVES**	**LESSON OVERVIEW**	LEARNERS PERFORMANCE
	deputy - discover that human beings are the only creatures which can truly love Allah & that true love for Allah implies complete obedience to Him. - appreciate that *shaytan* always tries to make disobedience to Allah seem attractive - recognize that Adam [a] did not intend to disobey Allah but rather committed an error of judgement - learn that Allah loves those who repent & that *shaytan*'s plans are destroyed when we do so - understnad that if we disobey Allah He will remove the blessings we enjoy and by doing so teach us appreciation - realise that humanity is one and that all the people of the earth are the children of Adam [a] and Hawwa [a]	[a] - find suitable one-word meanings for the words in the vocabulary list - identify the specific teachings being conveyed - colour-in a picture for enjoyment - complete a word selection exercise for comprehension	The 'LEARNERS PERFORMANCE' should correspond to the rating given by the teacher at the end of the respective lesson
TOTAL			
The points collectively achieved between ***excellent***, ***good*** & ***satisfactory*** vis-a-vis ***poor*** will determine a positive or negative result on the part of the learner.			

SIRAT AN-NABI	**OUTCOME OBJECTIVES**	**LESSON OVERVIEW**	LEARNERS PERFORMANCE
LESSON 1 **The Birth of the Prophet [s]**	- learn about the origins of the Arab nation. - understand the corrupting influence and evil consequences of idolatry. - appreciate Allah's concern for erring mankind. - learn that Allah always sends guidance to humanity. - develop an appreciation of the necessity for Prophets. - learn about the importance of a healthy environment for developing children. - recognize that monetary gain should never be adeciding factor in our actions. - undertsnad that kindness and generosity are meritorious deeds that merit reward, even in this world. - realize that good character is the most praiseworthy attribute	- listen to an extract being read out by the teacher introducing the Birth of *Nabi* Muhammad [s] - complete a writing exercise for comprehension - learn a new *Ayah* and a new *Hadith* - listen to a story about the Birth of *Nabi* Muhammad [s] and his first years of childhood. - identify the specific teachings being conveyed through the story - colour-in a picture of early Makkah for enjoyment - investigate the meaning of an Arabic word - colour-in an Arabic word for enjoyment	The 'LEARNERS PERFORMANCE' should correspond to the rating given by the teacher at the end of the respective lesson
LESSON 2 **The Prophet's [s] Youth**	- learn that the immediate family bear the primary resposibility of caring for orphans. - understand that cherishing of the young takes priority over all other ocupations. - discover that the loss of loved ones was instrumental in engendering in the Prophet [s], at a very young age, a profound sense of appreciation and value for	- listen to an extract being read out by the teacher describing the youth of *Nabi* Muhammad [s] - complete a true & false exercise for comprehension - learn a new *Ayah* and a new *Hadith* - listen to a story about the youth of *Nabi* Muhammad [s] and his journey to Syria. - find suitable meanings for the difficult words	

SIRAT AN-NABI	OUTCOME OBJECTIVES	LESSON OVERVIEW	LEARNERS PERFORMANCE
	life and people. - learn that amongst peoples of other faiths, believing Christians are the most affable and more readily embrace the true faith. - realise that miracles are unique to Prophets and serve as a sign only to those who seek the truth. - discover that Prophets are averse to paganism from childhood. - recognize that the Jews have always been the arch-enemies of the Prophets of Allah.	- identify the specific teachings of the story - solve a maze for enjoyment - complete a verse from the Holy Qur'an	The 'LEARNERS PERFORMANCE' should correspond to the rating given by the teacher at the end of the respective lesson
LESSON 3 **The Revelation Begins**	- understand that the best and most successful businessmen are those who are honest and trustworthy. - learn that good character is more valuable than wealth - discover that meditation & prayer lead to great insight - learn that revelation is conveyed thorugh the agency of the Arch angel Jibra'il. - realise that angels belong to a dimension that transcends our own. - understand that acquiring knowledge is a primary duty. - appreciate that revelation is the greatest knowledge. - recognize that Khadijah was a wise & supportive woman. - understand that only those who have pure hearts & great knowledge respond to the mission of Prophets.	- listen to an extract being read out by the teacher describing the Beginning of Revelation - complete a multiple choice exercise for comprehension - learn a new *Ayah* and a new *Hadith* - listen to a story about the Marriage of *Nabi* Muhammad [s] and the Beginning of Revelation to him. - find suitable meanings for the difficult words - identify the specific teachings of the story - completed a *Hadith* - colour-in a picture for enjoyment - investigate the meaning of an Arabic word	
TOTAL			
The points collectively achieved between ***excellent***, ***good*** & ***satisfactory*** vis-a-vis ***poor*** will determine a positive or negative result on the part of the learner.			

TARIKH AL-ISLAM	OUTCOME OBJECTIVES	LESSON OVERVIEW	LEARNERS PERFORMANCE
LESSON 1 ***Sayyiduna* Abu Bakr [r]**	- learn about the virtues of the first *Khalif* of Islam, *Sayyiduna* Abu Bakr [r] - appreciate that self sacrifice and commitment to Allah's religion affords a devotee the highest eminence - understand that all Muslims have an obligation to participate, or at the very least assist, in *Jihad* - recognize that the greatest obstacle in serving Allah's religion is love of wealth and children, and fear of material loss - discover that true Muslims look for every opportunity to serve Islam and are ever eager to compete in acts of righteousness	- listen to an extract being read out by the teacher introducing the First *Khalif* of Islam, Abu Bakr [r] - rewrite a key sentence for emphasis - complete a writing exercise for comprehension - learn a new *Ayah* and a new *Hadith* - colour-in an Arabic word for enjoyment - listen to a story about the self sacrifice of *Sayyiduna* Abu Bakr [r] and his devotion to Islam - identify the specific teachings being conveyed through the story - draw a picture for enjoyment - complete a picture puzzle to discover a hidden word - use the hidden word to complete a series of sentences about some distiguishing features of *Sayyiduna* Abu Bakr [r]	The 'LEARNERS PERFORMANCE' should correspond to the rating given by the teacher at the end of the respective lesson

performance **ASSESSMENT**

TARIKH AL-ISLAM	**OUTCOME OBJECTIVES**	**LESSON OVERVIEW**	LEARNERS PERFORMANCE			
LESSON 2 ***Sayyidatuna* 'A'ishah [r]**	- learn about some virtues and accomplishments of the Noble Wife of the Prophet [s], *Sayyidatuna* 'A'ishah [r] - discover her fabulous knowledge of Islam and concern for the poor - discern that in prosperity true Muslims never forget the less fortunate - understand that Allah fills the hearts of those who bring joy to others with peace and happiness - learn that a true Muslim always gives preference to others over himself - realize that acts of righteousness are more important to a Muslim woman than opulence and glamour - appreciate that Sayyidatuna 'A'ishah [r] is the best example for a Muslim woman to follow	- listen to an extract being read out by the teacher introducing the Noble Wife of the Prophet, 'A'ishah [r] - rewrite a key sentence for emphasis - complete a true & false exercise for comprehnsion - learn a new *Ayah* and a new *Hadith* - listen to a story about the selflessness of *Sayyidatuna* 'A'ishah [r] and her concern for the poor - identify the specific teachings being conveyed - search for words in a 'Word Ring' - construct a sentence using those words - complete a picture puzzle for enjoyment - identify the differences between two pictures - describe various ways of helping widows & orphans				
TOTAL						
The points collectively achieved between ***excellent***, ***good*** & ***satisfactory*** vis-a-vis ***poor*** will determine a positive or negative result on the part of the learner.						

GENERAL ASSESSMENT	LEARNERS PERFORMANCE			
'AQA'ID				
AKHLAQ				
FIQH				
AD'IYAH wa ADAB				
QASAS AL-AMBIYA'				
SIRAT AN-NABI				
TARIKH AL-ISLAM				
GRAND TOTAL				
The points collectively achieved between ***excellent***, ***good*** & ***satisfactory*** vis-a-vis ***poor*** will determine a positive or negative result on the part of the learner.				

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ABOUT THE AUTHOR

Mawlaanaa Feizel Chothia is an experienced Islamic Studies instructor and author. Born in Johannesburg, South Africa in 1970. He has specialist training in Islamic jurisprudence, primarily the *Hanafii* School of Law, and his approach is rooted in a traditional, normative stance. *Mawlaanaa* Feizel has served as *Imaam* in numerous *Masjids* and is actively engaged in Islamic propagation, teaching and advocay, as well as developing curricula and materials for Islamic elementary and afternoon schools (ie. *Madaaris* - primary and secondary Islamic seminaries). Apart from his formal training and experience, his development as an Islamic scholar within the Western milieu, and his intimacy with Western culture and its institutions, has served him well in assessing and positively engaging the challenges it poses to Muslims and the Islamic Faith. He currently lives in Perth where he is associated with a number of innovative projects in the field of Islamic education and propagation.

Book **1**